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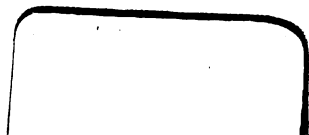
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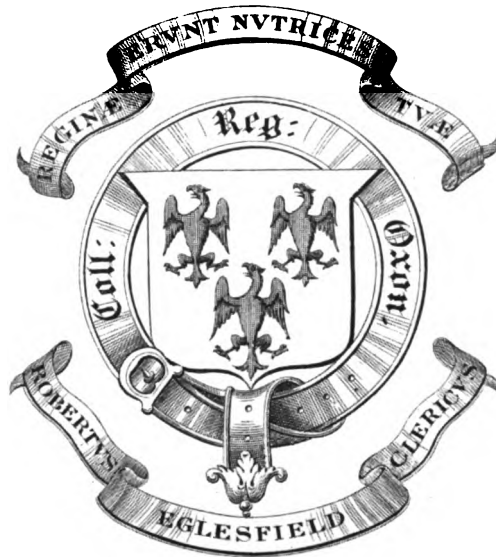
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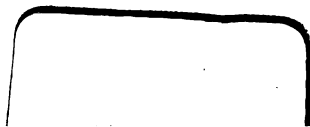


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ASSYRIAN GRAMMAR,

AND

READING BOOK.



ARCHAIC CLASSICS.

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AN

# ELEMENTARY GRAMMAR;

WITH FULL SYLLABARY

AND PROGRESSIVE READING BOOK,

OF

## THE ASSYRIAN LANGUAGE,

IN THE CUNEIFORM TYPE.

BY

THE REV. A. H. SAYCE, M.A.,

DEPUTY PROFESSOR OF COMPARATIVE PHILOLOGY, OXFORD.

*Author of "An Assyrian Grammar;" and "The Principles of Comparative Philology."*

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*Second Edition—Revised and Corrected.*

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Multæ terricolis linguæ, coelestibus una.

LONDON:

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THE PRESIDENT AND MEMBERS  
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THIS VOLUME  
IS  
DEDICATED BY THE AUTHOR.



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## PREFACE TO THE SECOND EDITION.

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A Second Edition must always be gratifying to an author; it is doubly so in the case of a work like the present, which deals in dry outline with a new and struggling study. That an *Elementary Grammar of the Assyrian Language* should have passed through its First Edition in little more than a year, is a welcome sign of hope and promise to those who have at heart the progress of cuneiform research, or the cause of Oriental learning and comparative philology. The present edition has undergone a thorough revision. A few misprints which had unfortunately escaped notice have been corrected, and an additional chapter has been added on Assyrian accentuation, an important but hitherto neglected subject. The syllabary, however, will show the most alteration, every effort having been made to bring it up to the present level of knowledge. In a progressive study like Assyrian, it is true, our acquaintance with the syllabary can never be finally complete until every fragment of inscribed clay has been excavated in Assyria and Babylonia, and subjected to careful examination; nevertheless, each successive year makes our acquaintance with it larger and more certain. Since the syllabary prefixed to this Grammar was first printed, Assyrian literature has been enriched by three important works, the *Assyrische Lesestücke* of Dr. Friedrich Delitzsch, and M. François Lenormant's *Étude sur quelques parties des Syllabaires cunéiformes*, and *Les Syllabaires cunéiformes*. To the latter indefatigable scholar we owe the most systematic attempt yet made to classify and explain the various so-called syllabaries, fragments of which are in the British Museum, and which form the basis of Assyrian decipherment. He has shown that these fall into at least two classes, one of them being intended

merely to give a list of the cuneiform characters with their Accadian names. Like the Chinese, the Accadians, it would seem, had classified and named all their characters, dividing them into simple and compound, and a scribe was thus enabled to write from dictation without fear of mistake. Thus No. 1 was called *dil* (Semitised in Assyrian into *dilu*), No. 12 was *muc-muc-nabi* or "muc twice over" (*nabi* for *minnabi*, meaning "twice" in Accadian), the character in question being originally a repetition of that which represented *muc*. The classification was made in the Accadian period, since the names are of Accadian origin and the names assigned to many of the compound characters (No. 12, for instance) can only be explained by reference to their archaic Babylonian forms. Phonetic decay, however, had already attacked the Accadian vocabulary to a great extent, *idu*, for example, which forms part of the name of No. 357, standing for *in-du* "it goes." Initial and even medial sounds were liable to be dropped, but it was the final letters which were most exposed to decay. Words originally different came to have the same form and so to be represented by the same character. Thus 𐎶 (primarily a drawing of the tongue) signified "tongue," "voice," "calling," or "assembly," *eme* in Accadian; while 𐎶𐎶𐎶 *me + es*, represented *mes* "many." But both *eme* and *mes* came in course of time to be alike contracted into *me*, and so denoted by the same ideograph. Many allophones are to be explained in a similar way. A foot, for instance, was represented by a hieroglyphic which degenerated into 𐎶; now "foot" was *essü* in Accadian; but when *essü* became simple *su*, the character which denoted it was interchanged with 𐎶 *su* "a hand." Another word for "foot" was *äriḡ* (for *äri-ga*), literally "the goer," from *ara* "to go." *Duma* also meant "to go," and the idea was expressed by the representation of two legs in the act of walking, which when laid on their side developed into 𐎶𐎶. *Duma* became successively *duma*, *dum*, *dun*, *dû* and *du*, while *ara* became *ra*, and so 𐎶𐎶 took the phonetic value of *du*, and the idea of "going" was occasionally represented by 𐎶𐎶. The Accadians sometimes combined the two characters together, 𐎶𐎶 𐎶𐎶, the second being an unpronounced determinative, and the first pointing out that the word was to be sounded *ra*.

A. H. SAYCE.

## PREFACE TO THE FIRST EDITION.

---

THE following pages have been written in connection with my lectures upon Assyrian philology, which were commenced in the early part of 1875 under the auspices of the Society of Biblical Archæology, and through the exertions of Mr. W. R. Cooper, the Secretary of the Society. An endeavour has been made for the first time to smooth over the difficulties which beset the entrance to the study of the Assyrian inscriptions, and so attract students to this new and important branch of research. When my "Assyrian Grammar" was published, three years ago, a knowledge of the language was still confined to the few, and there seemed little prospect that the small band of Assyriologues would be much increased for a long while to come. My work was therefore addressed to two classes of readers; to those who were already able to read the inscriptions, and could appreciate a grammar which entered into details and points of scholarship, and to those who were acquainted with the better-known Semitic languages, but wished to learn something of the new dialect which had been so unexpectedly revealed, and promised to throw such a flood of light on Semitic philology in general. The prospect, however, that three years ago seemed so distant has been more than realised. Assyrian has become a "popular" subject; and the world of scholars which once looked with distrust upon the labours of






the decipherers, has at last awakened to their interest and importance. Students are flocking in from all sides, and elementary grammars and progressive reading-books, like those which initiate the pupil into Hebrew or Greek, are needed and called for.

The present volume is intended to meet this demand. The cuneiform type which has been freely used throughout will accustom the eye of the reader to the forms of the characters, and as all transliterated words are divided into syllables, even where the Assyrian text is not added, he will be able to reduce them into their original forms. Care has been taken not to burden the memory with unnecessary matter; and practical experience has proved that tabular lists of nouns, verbs, and particles, such as are given in the second part of the book, are the best means for impressing the rudiments of a new language upon the mind. A separate chapter on the syntax has been omitted, since any attempt to enter into details would be inconsistent with the plan of the Grammar, while it has been found more convenient to state those few cases of importance in which Assyrian differs from the syntactical usage of other languages in those places of the accidence to which they naturally belong. The notes appended to each of the reading-lessons are designed to lead the student on to a more advanced and independent acquaintance with the language, and so complete the work of a practical and elementary grammar.

The main difficulty is the Syllabary, the larger part of which will sooner or later have to be learnt by heart. The beginner is advised first to commit to memory the characters which express open syllables, given in pp. 46 and 47, as well as the Determinative Prefixes and Affixes given in p. 48, and then to work at the *monosyllabic* closed syllables. Experience alone can show him what are the commoner and more favourite values with which a character is used; and he must be content to be continually a learner, keeping the Syllabary constantly at his side for purposes of reference, and remembering that any endeavour to learn

the *whole* Syllabary is a needless and useless task. He will soon come to know what characters and what values are most frequently employed, and what ideographs are most likely to occur in the inscriptions.

The hieroglyphic origin of the Syllabary, and its adaptation to the wants of a foreign language, will give the key to many of the difficulties he will meet with. Its Accadian inventors spoke an agglutinative dialect; and each hieroglyphic, which in course of time came to be corrupted into a cuneiform character (like the modern Chinese), originally expressed the sound of the word denoting the object or idea for which it stood. The same picture could stand for more ideas than one, and might therefore be pronounced in more than one way, so that when the Semitic Assyrians (or rather Babylonians) borrowed the cuneiform system of writing, using what were words in Accadian as mere phonetic values, polyphony became inevitable, and the same character represented several phonetic powers. Even in Accadian the characters could be employed phonetically as well as ideographically; and the Assyrians, while turning the dictionary of the Accadians into a huge syllabary, did not forget the hieroglyphic origin of the writing, but reserved to themselves the power of using a character not only as the representative of a syllabic sound, but also as an ideograph to which of course a Semitic pronunciation was attached.

Many of the characters exhibit their primitive form at the first glance;  for instance, clearly standing for "the tongue of a balance." In other cases the resemblance to the objects originally signified is not very visible in the simplified forms of the characters as used in Assyria, and we have to go back to the archaic Babylonian type to detect the likeness. Thus  has lost all resemblance to "the sun;" and it is not until we remember the archaic  that we discover the circle which stood for the great luminary of day. A large number of characters are compound, and when they are used ideographically their meaning can often be determined by considering what is the meaning of the

separate characters of which they are made up. Thus is "a mouth," and "a drop of water;" the compound therefore naturally denotes the act of "drinking." So, again, the Assyrian "a month" is the simplified form of the archaic , where the numeral 30 (expressing the 30 days of the month), is placed within the circle of the sun.

The use of polyphones no doubt increases the difficulty of decipherment, but the student will find that practically it is not so embarrassing as it would seem at first sight to be. The Assyrians intended their inscriptions to be read (at all events except in the case of texts like those of the astrological tablets, which were addressed to the initiated only), and accordingly adopted all possible means of obviating the disadvantages of a polyphonic system of writing. The following rules should be observed by the student in selecting one of the many values a given character may bear :—

- (1) The existence of an ideograph should never be assumed, unless it is indicated by a phonetic complement, or unless the inscription (like the astrological ones generally) is written throughout ideographically rather than phonetically.
- (2) Where two characters come together (such as *ca* and *ac*), the first of which ends with the same vowel as that with which the second begins, we may infer that they form one closed syllable (as *cac*).
- (3) If a character expresses an open syllable (as *ri*) as well as a closed one (as *tal*), the open is to be preferred to the closed (unless contra-indicated).
- (4) Those values are to be selected which offer a trilateral (or biliteral) root, and not a pluriliteral one.

- (5) Notice must be taken of the final or initial consonant of the character which precedes or follows the one we are considering, as the Assyrians frequently doubled a consonant to show what value is to be chosen in a doubtful case. Thus 𐎠𐎶𐎶𐎶 𐎶𐎶𐎶 must be read *dan-nin*, as *dan* alone out of the many possible values of the first character ends with *n*.
- (6) A character which denotes a syllable beginning with a vowel is very rarely used after one which ends with a consonant.
- (7) Words and lines end together, and proper names, &c., are pointed out by Determinative Prefixes and Affixes.
- (8) Variant readings and variant forms of the same root must be carefully observed, as they often decide the pronunciation of a word where all other means fail.
- (9) Experience will show that common use had set apart one or two values of a given character which were preferably employed to all others.
- (10) Those values must be adopted which bring out a correct grammatical form, or enable us to compare the Assyrian word (should the context determine its meaning) with a similar root in the cognate languages.

It is not so much the existence of polyphones, however, that forms the chief defect in the Assyrian mode of writing. The phonology of the inventors of the writing was not the same as the phonology of the Assyrians, and sounds which were distinct in Assyrian had to be represented by one and the same sign. 𐎶𐎶𐎶 is both *hu* or *u* (𐎶𐎶 and 𐎶𐎶 and 𐎶) and *yu* (𐎶), 𐎶𐎶 *za* and *tsa*, 𐎶𐎶𐎶 *da* and *dha*, 𐎶𐎶𐎶 *di* and *dhi*, 𐎶𐎶 *e* (𐎶) and a modified 𐎶, 𐎶𐎶 *bu* and *pu*. Similarly the same characters denoted both *m* and *v*, and no distinction was made between final *d*, *dh*, and *t*; *b* and *p*; *g*, *c*, and *k*; and *z*, *s*, *ts*, and even *s*; while closed

syllables might begin as well as end with any of these doubtful letters. The uncertainty which results from this as to the initial or final letter of a syllable would naturally not press upon the Assyrian; but it is the main difficulty against which the modern decipherer has to contend, and can only be overcome by the examination of new texts and the comparison of numerous passages.

A. H. SAYCE.

*Queen's College, Oxford, April, 1875.*



# ASSYRIAN GRAMMAR.

## SYLLABARY.



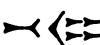


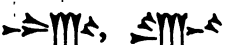





The characters of the Assyrian Syllabary were originally hieroglyphics, representing objects and ideas. The words by which these were denoted in the Turanian language of the Accadian inventors of the cuneiform system of writing became phonetic sounds when it was borrowed by the Semitic Assyrians, though the characters could still be used ideographically as well as phonetically. When used ideographically the pronunciation was, of course, that of the Assyrians.

In the following table only the forms of the characters found on the majority of the Assyrian monuments are given. Sometimes the so-called Hieratic characters were employed (*e.g.*, in the Cyprian Stele of Sargon) which differ but slightly from the Babylonian. Ancient Babylonian varied again in the forms of several characters. The Elamite or Susianian characters have the same form as the ancient Babylonian, while the Protomedic are modified from the Assyrian.

The Assyrian word in the right-hand column is a translation of the Accadian word (used in Assyrian as a phonetic value) in the left-hand column, and was the sound given to the character in the Assyrian inscriptions whenever it was read as an ideograph.

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
I. as ... ..	➤	magaru, dilu ...	<i>obedient (happy)</i>
ruv (rum, ru)	”	zicaru, dilu ...	<i>a memorial</i>
dil ... <sup>de</sup> ...	”	nabu, dilu ...	<i>to proclaim, name of the</i>
	”	estin, <del>khidu</del> , edisu ...	<i>one</i> [character]
	”	namkullū ...	?
ina ( <i>Ass. value</i> )	”	ina ...	<i>in</i>
	”	Assur ( <i>an abbreviation</i> )	<i>Assyria</i>
† kharra ...	”	samu, <del>th</del> hamtu ...	<i>heaven, the deep</i>
	”	nadanu ...	<i>to give</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
2. khal ... ..	➤➤	nacašu, buligu ...	to cut, division
khas ... ..	”	khasu ... ..	name of the character
khal ... ..	”	gararu ... ..	to roll stormily
tal, 2L, Saligab (2.)	”	pulukhu ... ..	reverence
	”	zuzu... ..	a fixture
3. ? ... ..	➤➤➤	[sumunesrit] ...	eighteen (Oppert “fifteen”)
4. an, ʔana ...	➤➤Y	sakū, samū, ilu, Anu,	high, sky, god, the god Anu
ʔanna, ʔannab	”	sakū, samū, ilu, Anu,	high, sky, god, the god Anu
ʔdimir, ʔdingir	”	ilu ... ..	god
ša ... ..	”	cacabu ... ..	star
ʔessa ... ..	”	ilutu sa sibri ...	divinity of corn
an ... ..	”	supultu, rēsu ...	ear of corn, head
4a. nab (see 168)	➤➤+	nabbu ... ..	divinity
4b. simidan ...	➤Y EY	nalbar-same... ..	the zenith
4c. alat, alap ...	➤Y ➤Y Y	sēdu ... ..	spirit (divine bull)
4d. lamma ...	➤Y EY Y	lamaššu ... ..	colossus
alat ... ..	”	buhidu ... ..	colossus
5. khaz (khas,	➤Y	nadu, nacašu ...	to place, to cut
khats) ... ..	”	nacašu, gazaru ...	to cut, to cut
kut (kud) ...	”	nacašu, danu, sāmu	to cut, to judge, to set (determine)
tar ... ..	”	sūku, panu ... ..	canal, before
sil (šil, šila) ...	”	sallatu, halacu, eribu	spoil, to go, to descend (flow)
gug, ʔcitamma	”		
6. pal ... ..	➤➤Y	ebiru, etiku, palu,	to cross, to pass through, time
	”	napalcutu, nucuru,	or year, to revolt, enemy,
	”	palu ... ..	sword
tal ... ..	”	ebiru, etiku ... ..	to cross, to pass through
pal ... ..	”	supilu sa sinnis,	sexual part of a woman,
	”	pukhkhu sa sinnis,	sexual part of a woman,
	”	supiltu, pilakku ...	the lower part, an axe
nuk (?) ... ..	”	nakū... ..	to sacrifice
ʔabur... ..	”	admu, akhri, khiru ...	man, behind, lord

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
7. baṭ, be ... ‡ ba tīl, †badhdhu us ... ‡khar ... ziz, mit, tidim 2A2 16.1.22. (5718.4) "	 " " " " "	pagru, pitu, mutu, labiru, uduntu gamaru, pagru, katu dāmu ... nakbu, samu, captu, belu, enuva, tsēru	corpse, to open, to die, old, quantity complete, corpse, hand blood (offspring) channel, heaven, heavy, lord, when, desert
8. lugud ...		sarcu ...	white race
9. adama ...		adamatu ...	black (red) race
10. susru... ..		ussusu ...	destruction (surname of Anu)
11. gir ... rum ... gir ... at, adh ...	 " " "	sumuk-same, padhru littu, padhru girū, zukakibu, pad- anu, birku	vault of heaven, to strike sword, point scorpion, plough, lightning
12. pur, pul ... du, gim ... ‡mucmuc-nabi (see 107a) ‡usu ...	 " " "	passaru ... edissu, sumnu edisu ... basmu, butu, macaru, garru	to explain (?) alone, fat solitary sweet odour, desert (?), to sell, or exchange, expedition (?)
13. kur ... pap ...	 "	nacru, sannu, pappu pappu, zicaru, tarbu, natsaru, akhu	to change, enemy, name of ch. name, male, young man, to defend, brother
13a. *khal, †dili-dili- nabi ("dili twice") ‡gisi-u-khallacu ("joined to the sign khal")	 "	muttallicu ... pusku ...	passenger, sick difficult
14. utuci... ..		samsu ...	the Sun
15. zubu... .. gam ...	 "	gamlu ... sicru...	benefit kindness
16. taltal... ..		Ea ...	the god Ea



Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
17. zicura ...		citim ...	lower or beneath
18. cit, tuda, se ...		epikhu, carasu ...	to blow, property (standard, camp)
† sabura ...	"	calū, patā ...	the whole, to open
† gudibir ...	"	cupkhu ...	?
tak ...	"	Maruducu ...	Merodach
	"	ezibu ...	to leave
19. seslam ...		cipratu ...	race or region
20. ka, t gita ...		...	determinative of measure
21. cit (kit, cat) ...		salamu ...	to accomplish
22. ru, sub ...		nadu, nadanu, takku, raddu, cabadu, pakadu, arcad	to present, to give, ?, to add, to oppress or be multitudinous, to oversee, after
u, ub, bu ...	"	išbu ...	evening
23. mu ...		sumu, santu, zicaru, nadanu, ya, samu	name, year, memorial, to give, my, sky
† nurma ...	"	masaddu, cu'asu, khalacu, cuššu, vācu	?, ?, ?, throne, ?
23a. ? ...		idlutu ...	heroism
24. nu ...		la, (ul), tsalamu, rubu	not, image, prince
† patesi ...	"	zicaru ...	male (viceroys)
25. kul (Assyrian vahue zir)		ziru ...	seed (offspring)
26. zir ...		nūru ...	light (meteor)
27. na ...		zicaru, annu, samu, makhirtu, rubu	male, this, sky, front, prince
28. ti, til, tsil ...		baladhu, napistu, našu	life, life, to raise
	"	lakū, tsabatu, dakhu	to take, to seize, to face
	"	usibu, dapanu-sa-ru-cubi, anbu, tsilu	dwelt, side (or wheel) of a chariot, ?, side

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
29. uru, eri ...	𐎶𐎵	ālu ... <sup>Daš. 12. 19. 7.</sup>	a city (tent)
30. uru ...	𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵	ālu, abubu ... <sup>12. 22. 9.</sup>	city, heap of corn <sup>Deluge</sup>
31. erim ...	𐎶𐎵𐎶𐎵	isittu <sup>9. 4. 2.</sup> ...	a foundation
32. sek ...	𐎶𐎵𐎶𐎵	sakummatu ...	a summit <sup>12. 1. 1. 1.</sup>
33. gur <sup>bu</sup> ...	𐎶𐎵𐎶𐎵	cašamu ...	to cut
34. sacir, saciša ...	𐎶𐎵𐎶𐎵	... ..	?
35. ukki ...	𐎶𐎵𐎶𐎵	uku, pukhru ...	people, assembly
36. uru, ṭgisgal ...	𐎶𐎵𐎶𐎵 <sup>2. 9.</sup>	ālu, manzazu ...	city, fortress
mulu ...	𐎶𐎵𐎶𐎵 <sup>12. 1. 1. 1.</sup>	nisu ...	man
37. silik ...	𐎶𐎵𐎶𐎵, 𐎶𐎵𐎶𐎵 <sup>12. 1. 1. 1.</sup>	sagaburu ...	strong protector, <sup>12. 1. 1. 1.</sup> <del>ḫak</del>
abari	𐎶𐎵𐎶𐎵	passuru ...	Lenormant "kind of parasol," dish
38. hanšur ... (See No. 197b.)	𐎶𐎵𐎶𐎵	... ..	?
38a. kal, gar ...	𐎶𐎵𐎶𐎵	... ..	?
39. ca, gu, cir, ṭdu, ṭzu, ṭcagu ... (See No. 331.) pi (Ass. value) <sup>12. 2. 2. 2.</sup>	𐎶𐎵𐎶𐎵	pū, amatu, appu, pānu, inu, uznu, bunnu, makhru, sepu, ama- ru, amanu, kābu, sāšu, riḡmu, sagamu, cibu, mātu, adilu	mouth, fealty, face, face, eye, ear, form, front, foot, sight, completion, to speak, <sup>12. 1. 1. 1.</sup> <del>ḫ</del> , push, <sup>12. 1. 1. 1.</sup> <del>ḫ</del> , mask, country (properly face of the country), ?
duk ...	"	ilu sa napkhari, erisu	god of the universe, to ask
gu, ṭcagu ...	"	calu, saku - sa - me, canicu, cagamu	all, drinking of water, seal, ?
ca ...	"	riḡim, sunnu, idculu	blow, a half, confidence (?)
šak ...	"	šangu ...	...
39a. duddhu ...	𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵	dabibu, pālu, idacculu	deviser, ?, ?
39b. gude ...	𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵	nabu, khababu, na- gagu	proclaimer, lover (?)
39c. šidi, šisi ...	𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵	urrikhtu ...	?

ca + ... 2. 2. 2. 2. 3. 1. 1. 1.

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
39d. cimmu ...		sipru, dhemu <sup>19.56</sup> ...	<sup>mes-ke</sup> <sup>mes-ke</sup> <sup>mes-ke</sup> <i>explanation, law</i>
40. me ...		takhatsu ...	<i>battle</i>
41. impar ...		... ..	<i>glory (name)</i>
42. emi ...		lisānu ...	<i>tongue (language)</i>
43. ? ...		saptu ...	<i>lip (sentence)</i>
44. <sup>ma T. 21. 45.</sup> ...		<sup>19.20.37</sup> saptu, tsumu ...	<sup>19.20.37</sup> <i>lip, thirst</i>
45. ? ...		tsumu ...	<sup>19.30.12</sup> <i>thirst (fast)</i>
46. cu ...		acalu, khadhdhu ...	<i>to eat, food</i> (כח) *
47. mû ...		camu ...	<i>to burn (?)</i>
48. ? ...		pukhkhu ...	<i>the breath</i> (כח) 19.46.
49. ? ...		tsalamtu ...	<i>darkness</i>
50. ibira ...		damkaru (of Acc. origin)	<i>apiculture</i>
51. ? ...		ikhimu ...	<i>he burnt (devoured)</i>
51a. ? ...		? ...	? ...
52. ? ...		? ...	? ...
53. ? ...		? ...	? ...
54. bat ...		imtu ...	<i>poison (philtre)</i>
55. ? ...		? ...	<i>terror</i>
56. ? ...		? ...	? ...
57. nak ...		satu ...	<i>to drink</i>
58. ? ...		uru ...	<i>city</i>
59. la ...		laluru, khazbu ...	? , ?

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
60. tu ... <i>tu II. 55. 14.</i> tturi, ttura ... <i>tturi</i>	𐎢𐎵, 𐎢𐎶	eribu, summatu ... <i>nihû V. 21. 43.</i> eribu, murtsu ...	to descend or enter or set (of the Sun), dove to descend, &c., sickness
61. li ... <i>li</i> gub, gu ... ni ... <i>ni II. 82. 20</i>	𐎢𐎶, 𐎢𐎷, 𐎢𐎸 (note these variant forms) " " <i>li + a = "li + a"</i>	rāmu, lilišu ... illu ...	high, ? high or precious (𐎢𐎶𐎶𐎶)
62. apin, pin, uru tengar ...	𐎢𐎶𐎶	epinu, ussu ... iccaru	foundation (city) ground (digging, root)
63. makh ...	𐎢𐎶𐎶𐎶	tsiru, makhkhu (from Acc.), rubû, mahdu bahalu, tublu, tizkaru	supreme, supreme, great, much prince (?), sovereign (?),
64. bar, mas ... par, maš	𐎢𐎶𐎶𐎶	paratsu, burru, bāru, usuru, tsindu, akh-ratu, akhkhuru, tsātu, rikātu, akhatu, akhu, akhitu, arcu, tsabiu, cimtu, ukku	to divide, half, half, bound, to bind, another, after, future, future, a second, brother, other, after, gazelle, family, people
mas ...	"	camātu, gabbi, tinû, enitu, pišātu, cabitu, mala, palašu, tuhāmu, zibtu, dallu, cišittu, nišu, ruzzu, elitu, šanku, makh-azu, eru, asaridu, pulu, maru, ramu, ibbu, libutu, amaru, masû, vas-saru, zumru, cabadtu	heap (?), all, ?, ?, oracle, much, as many as, to weigh, ?, ?, the Tigris, ?, ?, upper, chain, battle, to beat, eldest, cattle, son, offspring, white, whiteness, to see, to abandon, body, the liver
sa ...	"	māsu, Adaru, asibu, ellu, tsabatu, mazu-sa-ecili	?, the god Adar, to dwell, high (precious), to take, burning (?) of a field
65. rat, sit ...	𐎢𐎶𐎶	radhu	an arc

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
66. nun ... <i>ph. 13. 35.</i> zil, sil, thumis, khan (?)	𐎠, 𐎡, 𐎢	rubū, rabu, nunu, (fr. Acc.)	prince, great, prince
66a. asagara ...	𐎠 𐎠𐎶	asagaru ...	a hurricane
67. tur ... <i>ph. 55. 15.</i> 79. 7-8. 68. (33.)	𐎠𐎶𐎵, 𐎠𐎶𐎶	tarbatsu ...	rest or eclipse (Op. "meridian")
68. silam ...	𐎠𐎶𐎶𐎵	littu ...	offspring
68a. akar ...	𐎠𐎶𐎶𐎶, 𐎠𐎶𐎶𐎶𐎵	aplukhtu ...	reverence
69. biru ( <i>perhaps</i> Ass.)	𐎠𐎶𐎶	suttu, uritsu, tsiptu, nipikhu	dream, offspring, product, revenue
70. cun, gun ...	𐎠𐎶𐎶𐎶	zibbatu, zumbu ...	tail, tail
71. ? ...	𐎠𐎶𐎶	? ...	?
72. ? ...	𐎠𐎶𐎶	? ...	?
73. khu, pak (bag) khu, pak, tmusen	𐎠𐎶𐎶, 𐎠𐎶𐎶	itstsuru, šaru musennu ...	bird, king (?) bird
74. pacac ...	𐎠𐎶𐎶𐎶	ciribu, sumelu ...	middle, left hand
75. ša ...	𐎠𐎶𐎶𐎶𐎶	nabū ...	to proclaim
76. ik ...	𐎠𐎶𐎶𐎶	iku (or ikku), daltu, khamdhu, patu, nukhu, nāru, nallabu	door, quick journey, to open, prosperity, river, ?
gal ...	"	basū, sacunu, nasu,	to be, placed, to raise, brick,
mal ...	"	labinu, saku, diku	high, slain
gal ...	"	ikku, rutstsunu, malū, asabu, pitū, cānu, natsaru, pasakhu	?, to fill, to dwell, to open, to establish, to defend, to rest
77. tsim, zim, nam (Acc. prefix of abstract noun)	𐎠𐎶𐎶𐎶	simtu, sakhalu ...	destiny, plague (?)
nam ...	"	šinuntu ...	a swallow
ram? ...	"	nabū, šimmu	to proclaim, destiny (plague)
77a. ? ...	𐎠𐎶𐎶𐎶	pikhatu, lā ...	a governor, not
		annu ...	this
		? ...	insect

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
78. pak (?) ...	𐎶𐎶𐎶𐎶	itstsuru, aribu ...	a bird, locust
79. mut ...	𐎶𐎶𐎶	banū, da'mu, uppu, aladu, icbu, bišru, barradu (paradu)	to create, obscure, ?, to bear children, ?, flesh, seed
† musen-dugū, ("good bird")	𐎶𐎶𐎶	banu-sa-aladi	creator of family
80. zi ...	𐎶𐎶𐎶	napistu, nisu, pilū, našakhu, diḳū, būa, saparu	life (soul), man (spirit), work, to take away, smitten, to come, to send
81. gi, ša... † gi, ša... 2. 19.	𐎶𐎶𐎶	kanū, duppu-sadhru, simtu, zicaru, mātu, eširi, tāru, gimiru, pudak, cunu	reed, written tablet, foundation, memorandum, country, bands, to restore, all, ?, established
81a. caradin ...	𐎶𐎶𐎶𐎶	cissu ...	multitudinous
82. ? ...	𐎶𐎶𐎶𐎶	? ...	?
83. ri, tal, dal ...	𐎶𐎶𐎶, 𐎶𐎶𐎶	tallu, ramū, lilu, šakku, parašu-sa-ḫikhti, parsidu, ḫenu, rihu	name of character, height, ?, ?, to fly away, ?, flesh, clay
di ...	𐎶𐎶𐎶	nabadhu ...	brilliance
es ...	𐎶𐎶𐎶	nadū ...	brightness (of a star)
sa ...	𐎶𐎶𐎶	saruru ...	the firmament
84. gub, cab (kap) kat ...	𐎶𐎶𐎶, 𐎶𐎶𐎶	sumelu ... gubbu (of Accadian origin)	left hand left hand
85. tun, khub ...	𐎶𐎶𐎶𐎶, 𐎶𐎶𐎶𐎶	khatu ...	?
86. pulug ...	† 𐎶𐎶𐎶𐎶	carasu-sa-etsi ...	implement of wood
87. ac, gar ...	𐎶𐎶𐎶, 𐎶𐎶𐎶𐎶	episu, banū, makharu, nabu, Nabū, kha-šišu, pit-uzni, rap-sa-uzni, khubbu-sa-kani, takhazu	to make, to build, to be present, to proclaim, Nebo, the intelligent, the opener of the ears, the enlarger of the ears, hollow of a reed, battle
ac ...	𐎶𐎶𐎶	belu, pitsu ...	lord, white
88. me ...	𐎶𐎶𐎶𐎶	takhatsu ...	battle
89. sus ...	𐎶𐎶𐎶𐎶	? ...	?


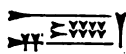



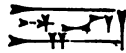
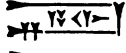
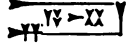
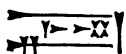
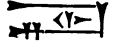
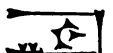





Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
90. ? ...		? ...	?
91. cum, kum ... kad		citu ... <i>aklu</i> (V. 10. 27)	linen
91a. *sa ...		gallabu	sleeve (?) <i>gallu</i> (V. 10. 27)
91b. sinik ...		binu... <i>binu</i> (V. 10. 27, 16. 21)	? <i>green corn</i>
92. ? ... ? ...		tsupuru ... simmu ...	nail (nail-mark) settlement
92a. ? ...		kharru ...	?
92b. sacil ...		cillu... <i>cillu</i> (V. 10. 27, 16. 21)	? <i>reed</i>
92c. dubbin, †gada-taccuru		tsupru, masaru, tsumbu, ubanu, imdhu	nail, to leave (?), <i>tail</i> (?), <i>peak</i> (thumb), staff (?)
93. dim, tim, tiv, ti		ricšu, ricis-kanē, marcasu, timmu <i>R353 (S)</i>	bond, bundle of reeds, cable, name of the character
94. mun (munu)...		dhabtu ...	benefit
95. pulug ( <i>from Assn.</i> )		pulugu ...	division or choice
95a. <i>eribu</i> (V. 10. 27, 16. 21)		eribu ...	descent
96. en ...		belu, enu ...	lord, lord
†enu ...		adi ...	up to
		samu ...	sky
97. dara ... <i>4874 f. 6. (32.)</i>		turakhu ...	antelope
		Ea ...	the god Ea
98. mu ...		sumu, inbu ...	name, fruit
99. sur (zur) ... <i>4874 f. 6. (32.)</i>		zamaru, zarakhu, tsaruru, nasakhu-sa-amti, ridu, khabsu, capalu, zunnu, summa, basu	to make go forth, to rise, illumination, removal of <i>fealty</i> , servant, trodden down (?), <i>rain</i> , thus, to exist
100. sukh (sukh) ... <i>4874 f. 6. (32.)</i>		pultu, mātu, naparcu, zimu, pallu, nasaku, tihamtu	?, country, to break, <i>deep</i> , to climb, the deep
† tiskhu ...		ramcuti ...	herd [or stay?]

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
101. šucus <sup>5-1/4</sup> <sub>1 wa 7. 2. 24</sub>	𐎶	Istar... ...	<i>the goddess Istar</i>
102. se, sakh(šakh), nakh, nikh	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	suršū ... pašakhu <sup>10. 11. 7.</sup> <sub>10. 22. 39.</sub> <sub>10. 21. 9.</sub>	<i>prince</i> <i>to pass over</i>
103. ba ...	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	episū, banū, zuzu, cišu, nasaru, esiru, su, pitu, <sup>10. 11. 3.</sup> <sub>10. 21. 9.</sub>	<i>to make, to create, to fix, a sword, ?, a shrine, he, to open</i>
104. zu, la ...	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	lamadu, idū, mudu, ca, nindanu <sup>10. 11. 3.</sup> <sub>10. 21. 9.</sub>	<i>to learn, to know, wise, thy, a gift</i>
104a. abzu ...	𐎶 𐎶 𐎶 𐎶	abšū ...	<i>the abyss</i>
105. šū, sir <sup>10. 11. 3.</sup> <sub>10. 21. 9.</sub>	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	zumuru, tsuru, ma- sacu, rabā, rādū <sup>10. 11. 3.</sup> <sub>10. 21. 9.</sub>	<i>a body, skin, increase, to add</i>
106. sun (šun) ...	𐎶 𐎶 𐎶 𐎶	gablu, takhazu ...	<i>front (middle, battle), battle</i>
107. muk ...	𐎶 𐎶	muccu ...	<i>a building</i>
107a. mukmuk-nabi ("muk twice")	𐎶 𐎶 𐎶 𐎶	basmu ...	<i>altar of incense</i>
108. zadim ...	𐎶 𐎶 𐎶 𐎶	šašinu ...	<i>plant (Heb. שֶׁשֶׁן)</i>
109. nit (nitakh, nita), eri <sup>10. 11. 3.</sup> <sub>10. 21. 9.</sub>	𐎶 𐎶 𐎶 𐎶	zicaru, ardu ...	<i>man, slave</i>
110. idu, itu, iti ...	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	arkhu, tsit-arkhi ...	<i>month, exit of month</i>
111. sakh, sukh ...	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	damaku, dabu, sakhu	<i>prosperous, a bear, name of character</i>
112. sibir... ...	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	sibru, 'kharpu ...	<i>corn, crop</i>
113. gur ...	𐎶 𐎶	tāru, šacibu, basu, nacru-sa-amati	<i>to restore, ?, to be (become), breaker of faith</i>
114. dar ... dar, šī-gunū ("si with additions")	𐎶 𐎶 𐎶 𐎶 "	tarru, birmi, atsu ... litu, sutruru, pitsu ...	<i>?, variegated cloths, growth offspring, while, white</i>
115. ? ...	𐎶 𐎶	dispu ...	<i>honey</i>



Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
116. ša, pa ...	𐎶	makhatu v. 19. 17. kurnu, masadu, mar- kašu, bu'anu v. 18. 18. v. 19. 15. 15. 15. 15.	v. 16. 14. ?, ?, firmament (bond), ulcer "sinat"
[† ša-gitu] ...	"	"	"
117. gis (?) ...	𐎶	samu ...	the sky
118. šī ...	𐎶	karnu, malu, giru, enisu, šamu, issaccu, dussu, itanu, pitu, cunnu, samu malū... v. 19. 10.	horn, to fill, enemy (or cam- paign), <del>man</del> , blue, prince, ?, ?, to open, established, sky to fill (give)
sig ...	"	"	"
118a. šicca ...	𐎶 𐎶	atudu ...	he-goat
119. ša'ib ...	𐎶 𐎶	'urukhkhu ...	road (?)
120. šī (še) (some- times confused with dar) gun	𐎶 𐎶	gunnu, calu, pilū, pilutu, eru, atsu- sa-etsi-u-kani v. 30. 29.	garden, entrails (kidneys), choice, choice, to beget, growth of trees and grass
121. mā ...	𐎶	elippu ...	a ship
122. uz, mus ...	𐎶 𐎶	enzu... ...	goats' hair-cloth
123. * * ur ...	𐎶 𐎶	calū naccalu ...	a complete vessel
124. ticul, dellu ... dimšun	𐎶 𐎶	šukullu, acū ...	intelligence, ?
125. surru ...	𐎶 𐎶	surrū, calū ...	beginning (?), vessel
126. guana ...	𐎶 𐎶	kablu ...	middle
127. ? ...	𐎶 𐎶	eratu ...	pregnant
128. dir ...	𐎶 𐎶	adru, khalabu, sutruru, khibu, mikid-isati šamu ...	dark, covered, covered, wanting, burning of fire blue
ša ...	"	saku-sa-nisi ...	head of a man
pir ...	"	nikhabbu, malu, ikubbu v. 24. 29.	covering, to fill, vault
dak ...	"	tsabu, alapu ...	soldier, warrior spirit (bull)
129. maš, (alat)	𐎶 𐎶	"	"

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
130. sak (ris in Ass.) <i>Sakar v. 29. 38.</i>		risu, karnu, šangu, panu, rabu, avilu, pukhu	<i>head, horn, chain, face, great, man, ?</i>
130a. sakus ...		saku-sa-risi, asaridu...	<i>top of the head, eldest</i>
130b. essat ...		caivanu ...	<i>the planet Saturn</i>
131. mukh ...		? ...	<i>?</i>
131. mukh ...		mukhkhu ...	<i>brain</i>
132. ? ...		? ...	<i>? sent</i>
133. uru ...		zicaru ...	<i>male</i>
134. aru ...		nestu ...	<i>female</i>
135. gudhu ...		karradu ...	<i>hero</i>
136. can ...		adaru, adirtu ...	<i>dark, eclipse</i>
137. tab (tap, dhab) <i>tab + tab + ...</i>		tsabatu, tamakhu, etsi-bu, sitenu, uraddu, tabbu, khamadhu	<i>to seize, to hold, to establish, doubt (?); to add (give back), double, swift</i>
† dili-dill-nabi ("dil twice")		surru, napkharu ...	<i>beginning, totality</i>
138. (u)cu ...		kurku ...	<i>?</i>
138. rū (ra) ...		banu, daltu ...	<i>to make, a door</i>
<i>ak v. 17. 39.</i> kak ...		episu, cala, dāru ...	<i>to make, all, to endure</i>
<i>ak v. 17. 39.</i> dū, gag (some times in Ass. cal)		siccatu, rapdu ...	<i>door (?), ?</i>
<i>ak v. 17. 39.</i> dū, gag (some times in Ass. cal)		banu, danu ...	<i>to create, to judge</i>
139. ni, ne ...		yahu [or i] ...	<i>name of the character</i>
zal (zalli), ili		yahu... ..	<i>name of the character</i>
i ...		akkhuru, namaru, masu, zicaru, azalu, narabu, nākhū, sun-ku-sa-bissati, cisallu	<i>presence, to see, week (?), man, to depart, ?, to rest (?), want of *, altar</i>
140. ili ...		? ...	<i>?</i>
† i-minnabi ("i twice")		salalu ...	<i>to spoil</i>
141. ir ...		sucallu ...	<i>fruit</i>
†sucal ...			

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
142. mal, ma, e ... gal, gā, †pi- sannu †ilba ...	 " "	bitu, sacanu ...	house, to establish
143. gusur ...	 "	saracu, maru, callu ... gusuru, idlu, nuru ...	to give, young, to restrain beam, hero, light
144. cisal ...		cisallu ...	altar
145. ? ...		?	?
146. nen, †lucu, †ekhi †damalla, †dagal	 "	ummu ... rapsu ... taci ...	mother, all large ?
147. ? ...		ummu ...	mother
148. gapi... ...		?	?
149. ? ...		alittu ...	generatrix
150. ega ...		agu ...	crown
151. ? ...		remu ...	mercy
152. ? ...		remu ...	grace
153. gan (gana) †gāgunū †gāgunū ... car ... †aganateti ...	 " " "	iclu, padanu, ginu, nabadhu khaśaśu ... sapalu, caru... nasū... ...	field, plain, enclosure (garden), light intelligent (to determine) lower, fortress to raise
154. dak... ... bara (par) ...	 "	napaldhu, rapadu, tāru sutruru, adannu ...	to survive, to restore covered, a season
155. ciśim, cisi, zibin, surin, sarin kharub (from Ass.)	 "	ciśimmu, nabbillu, tsatsiru, sikhu kharubu, zirbabu ...	different kinds of locusts a locust, do.
156. agan, ubir ...		tulu, tsirtu ...	worm, snake
157. amas, šubura		šuburu	a-feast

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
158. us, † nita, † nitak, † dhū-cus, gis ... <i>nat nit</i>		<i>malaku</i> IV. 20. 16. emidu, zicaru, ridu, mutstsu, nitakhu, isaru, rikhu, abadu <i>malaku, ridu</i>	<i>to stand, man, servant, offspring, man, phallus, smell(?)</i> <i>? to ...</i>
159. kas ...		sinātu ...	urine
160. tak ...		abnu, saku-sa-icli ...	stone, top of a field
161. tik, gū ... <i>ci</i> V. 20. 42		makhru, mekhitstu, cisadu, mātu, napkharu, akhu, eli ... <i>ci</i> V. 20. 42	front, battle, neighbourhood (bank, neck), country, totality, side (bank)
161a. giscun ...		etsen-tsirū ...	tip of the tail <i>head</i>
161b. mušub ...		nasu-sa-resi, saku-sa-resi	lifting of the head, top of the head
162. gun ...		biltu ...	tribute (a talent)
163. dhur (dur) ... <i>dur</i> IV. 12. 22		karnu ... <i>rikhu, napkharu, karkaru, karkaru</i>	a crescent
164. ? ...		eru ...	copper
165. hubisega ...		Bilu ...	Bel
166. sana (sa) (read irba in Ass.)		irbu ...	four
167. ab (ap, abba) es ...		abtu, esu, tamtu ... bitu, kabu ...	?, ?, the sea house, hollow (?)
168. nab (nap) (see 4a)		nuru ...	light
169. mul, † ana-essecu ("ana three times") ...		caccabu, nabadhu ...	star, brightness
170. tak (tag), sum, nas sum... tak, † suridu ...		labanu, libitu, lapatu, bāru, naclu, dabakhu, zuhunu, labatsu, makhatsu - sa - ali, šalatsu, bāru, sālu, nabatsu, nadu, ipukh ...	brick, omen, hinge, lake (?), complete to cut the throat (sacrifice) splendour, spectre, stronghold of a city, ?, lake (?), ?, ?, situated he strangled

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
171. cā ...		bābu ...	gate
172. az (ats, aš) ...		atsu ...	name of the character
173. uk (ug) ...		udmu [or tammu], ucu	man [or paragon], great (?)
174. um, mus ... dikh ... dub, dib (duppa)	 " "	ummu, libu, labacu abnu, canacu-sa-abni lāvu, dippu, tsabatu, lavū, sapacu, taba- cu, saraku, tuppu, tsipu	?, to cleave to from one stone, signet tablet, document, to seize, to approach, to heap up, to heap up, to be red (?), ?, pro- duce (?)
175. šumuk ...		sūtu ...	library (?)
176. šamak ...		muttsatu ...	library
177. urud (urudu)		eru ...	bronze
178. Ninā ...		Ninua ...	Nineveh (literally fish-town)
179. i, ī-gittū ("i extended") khi ...	 "	nahidu, naku, atsu- sa-samsi khu ...	clear (glorious), pure, sunrise glorious (?)
180. gan, can (kan) khi ... kam ...	 " "	annu, nagabu, basu, su, khagalu, aladu * ...	cloud, canal, to be, he (this), to irrigate, to beget forms ordinal numbers
181. ad (at) ...		abu ...	father (king)
182. tsi ...		martu ...	body
183. ya ...		naku ...	pure
184. tur ... dū (dumu) ...	 "	zakhru, maru, karradu ablu, maru ...	small, young, young warrior son, son
185. ginna, khibiz		muniru ...	overwhelmer (commander)
186. ibila (borrowed from Ass.)		ablu ...	son

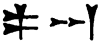

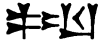










Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
187. turrak (?) ...		bintu, martu ...	daughter, woman
188. turrak (?) ...		bintu ...	daughter
189. dumugu ... agu, acu ...		šinu ...	the moon-god
190. ta, nas (See 205)		ina, ultu ...	in, from
		minā ...	(why? IV. 30, 13.)
191. ? ...		iclitu, edhutu ...	darkness (prison), darkness
192. in ...		innu, biltu, šilu, pillu ...	name of ch., mastery, rock (?), [judge]
193. tun-gal, tugal sar (borrowed from Ass.)		šarru, šaru ...	king, monarch
194. rab, raba (rap) dim... ..		rabbu ...	?
195. dim, dimma		macutu, lamaštu, ulalu	feebleness, a phantom, spirit (whence the month Elul)
196. cib, (cip, kip)		?	?
197. bi, cas (kas), ul		sane, sannu, su, suātu, nakbu ...	two, second, he, this, channel
cas ... ..	"	cāsu (borrowed fr. Ac.) sicarū, carpatu	double, beer, a cup
197a. kharran ...		khammu ...	a quarter of the sky (point of the compass)
197b. sucit (?) ...		passuru ...	dish
198. ? ...		kharatsu ...	to make
199. cas (kas), ras		kharranu (durgu), sane, rabadhu	road, two, ?
†kharran ...	"	kharranu (from Acc.)	road
†cas-cal ...	"		
200. illat... ..		illat ...	army
201. suptu (from Ass.)		šuptu ...	troops (watch)

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
202. gur ... †ninda ...		namandu ... ittū ...	<i>measure</i> (?) <i>a sign</i>
203. ? ... (See No. 138.)		?	"abundance, generosity" (Lenormant)
204. is (iši), mil, mis †šakhar ...	 , "	sadu, urru ... 'ipru, bisšatu ... summa ...	<i>mountain (heap), light</i> <i>dust, mud</i> <i>thus (if)</i>
205. ? (See 190)		?	"to begin" (Lenormant)
206. rim, cabar, im		sulū, sanu(tu) ... eribu ...	<i>mound, second</i> (?) <i>to descend</i>
207. sim, rik, †širiz		sammu ...	<i>price (income)</i>
208. ? ...		?	?
208. ? ...		nacmu ...	<i>a captive</i>
209. ku, kum, ri ...		saku, khasalu ...	<i>top, to destroy</i>
210. ur ...		isittu, cipšu-sa-nisi, uzunu, udlu, šunu, urcitu	<i>foundation (the nadir), sole of the foot, equal weight, level ground, ?, plummet</i>
211. il, †cacasiga ...		?	?
212. du (dun) ...		alacu, alacu-khamdhu, tahalu - khamdhu, licu - khamdhu, alacu-maru	<i>to go, a swift journey, a swift onset, a swift march, a little journey</i>
gub (kup) ...	"	nazazu ...	<i>to fix (to wax of the moon)</i>
gin, †aragubbū	"	nazuzu, basu, alacu, cānu, saparu, ma- garu, anacu	<i>to be fixed, to exist, to go, to establish, to send, to love, I</i>
sa, ra, ir, †gubba	"	aragubbū, ... tsabatu, sapiru, calu, sulū	<i>name of the character</i> <i>to seize, messenger, all, mound</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
212a. ʔaradudu-nabi ("ara or gub twice")		cānu, uzuzu, cešu-sa-elappi, alacu-sa-cissati	to establish, fix, pain-of-the womb, marching of a multitude
213. gum, nitakh		rabu, nisu ...	an official, a man
214. **r ...		? ...	"to adhere" (Lenormant)
215. rim ...		išdu, sulu ...	foundation, heap
216. rik, khil ...		? ...	?
217. gesdin ("tree of life")		caranu, curunnu ...	vine, wine
218. ib (ip) ...		gablu, su, agagu, nakamu ...	middle, he, anger, to be angry
tum (tuv, tu)	"	khardatu ...	fear
†urugal, ʔarali	"	mitu ...	death (Hades)
219. egir ...		arcu (arcatu) ...	after
aba ...	"		
220. ʔar (?)		'imiru ...	beast (ass), homer (a measure)
221. gis, nen (?)		etsu, zicaru, rabu, esiru, atta	tree (wood), memorandum, great, temple, thou
iz (itz, is) (Ass. value)	"		
gis ...	"	samu ...	heaven
221a. gudhu ...		caccu, tuḡultu, bilu, gudhu	weapon, service (servant), lord, end
221b. alal ...		alallu, mišu, metsu ...	papyrus, pure (?), shoot (?)
222. pa, du (?)		aru, gappu, gisdaru ...	fibre, wing, sceptre
khut, khat, cun	"	nahru-sa-yumi ...	dayspring
222a. luga ...		šurupu, mikhitsu ...	burnt, ulcer
222b. gistar, tirtar		tirtu, šusaccu ...	form (body), ?
223. pu ...		graphic variant of sign	



Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
224. mar, nikh ...	𐎠𐎶	marru, sacanu, migga- nu, pada, radu, basu	path, to establish, enclosure, ?, descent, to exist
225. ge, cit ... lil ...	𐎠𐎶𐎵 𐎶𐎵	citu, zacicu ... citu ...	below, abyss below
226. hu (u), sam cus ...	𐎶𐎵𐎶𐎵 𐎶𐎵	ammatu ... akhu, acalu ...	the same, a cubit brother (?), to eat
227. ga, gur ... (forms ad- jectives in Accadian)	𐎠𐎶𐎵𐎶	gu, tsarapu, tsamad- sa-narcabti, ma- caru - sa - macuri, sizbu	purifier, chariot-yoke, cord for wares, ambrosia
227a. ili ... guru ...	𐎠𐎶𐎵𐎶 𐎶𐎵𐎶𐎵	nasu, saku, makhru, guru (from Acc.)	to raise, top, front, ?
228. lakh(lakhkha) lakh, lukh, sun succal, lukh nakh (in Su- sian)	𐎠𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵	mišu ... pasisu, ardu... succallu ...	pure defamer, servant intelligence (messenger)
229. al ...	𐎠𐎶𐎵	allu ...	name of the character
230. mis (miz), rid, lak cisib ... sit (siti) ... ak ... talal, tpisan	𐎠𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵	idlu, karā, sangu, cirbannu rittu ... alittu, madadu, min- utu, sadhru idku ... pisannu, natsabu-sa- etsi	hero, to call, chain, gift (tax) name of the character gendrix, to measure, number, to write ring (?) papyrus, shaft of a tree
231. talal, tdibbi-sak sak ...	𐎠𐎶𐎵𐎶𐎵	natsabu-sa-kani, dup- pu-sadhru Nabū ...	shaft of a reed, written tablet the god Nebo
232. gut(gud),khar, dapara, lē, am telal ...	𐎠𐎶𐎵𐎶 𐎶𐎵	alpu, lū ... ecimmu ...	bull, herd bull-like demon
233. ama ...	𐎠𐎶𐎵𐎶	rimu ...	a wild bull

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
233. cus, billudu garza ...	 "	billudū ... partsu ...	<i>captain (law)</i>
234. mascim ...		rabitsu ...	<i>an incubus</i>
235. sabra ...		sabru ...	?
236. nuzcu ...		nuscu ...	<i>Nuscu (identified with Nebo)</i>
237. sib (síba) ...		ri'u, belu ...	<i>shepherd, lord</i>
238. sab (sap), †gis- tar-urassa-cu (“compound of gistar and uras”)		sabbu, gablu, saramu <i>karu sa ru</i>	name of character, <i>interior</i> , <i>to sacrifice</i> <i>father (of) god</i>
239. e ...		kābu, bitu, kabu ...	<i>hollow, house, to speak</i>
240. duk ... lut ...	 "	sacunu ... pulgu, carpatu ...	<i>a building</i> <i>choice, cup</i>
241. un ... † ucu ... † calama ...	 " "	nisu ... uku (from Acc.) ... matu ...	<i>man</i> <i>people</i> <i>country</i>
241. dan ... cal†gurus ... † gur ... lab, lib, rib ... † gurus ... zan, šim ...	 " " " " "	dannu ... asdhu, akru, dannu, egiru, asaridu idlu ... gurusu, idlu ... mātu ...	<i>strong</i> <i>costly, mighty, ?, eldest</i> <i>a warrior</i> <i>a warrior, a hero</i> <i>country</i>
242. am ...		rimu ...	<i>wild bull</i>
243. uzu ...		siru ...	<i>flesh (limb, health)</i>
244. ne, iz (izi) ... bi, pi, bil, pil, †gibil dhe ... cum (of Ass. origin) zakh ...	 " " " "	isatu, napakhu, izu kalū ... cararu, essetu, sussu camu ... nāru ...	<i>fire, to dawn, name of character</i> <i>to burn</i> <i>to revolve, new, sixty</i> <i>to burn</i> <i>daylight</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
245. gi, gibil ...		kalû, bu'idu... ...	to burn, a spirit
246. gil, šim ...		?, idguru ... 3 ...	"construction, wall, to glide" (Lenormant), sultriness
247. guk ...		cibušu, garru, nis- dinu	trampling, expedition, cat (?)
248. nir ...		šarru, malicu, eblu	king, prince, lord
249. acar (See 68a.)		aplukhtu ...	reverence
250. ub (up), ār (ara)		cipru, tupku, garmu, enakhu	region, zone, quarter, to decay
251. mebulug (of Ass. origin)		mebulugu, sabuccu...	choice, ?
251a. ? ...		šinu...	the moon
252. gab, dū, takh, dukh		makharu, irtu, daku, padharu, padi, isi, dakhadu, nadhalu, našikhu, etsibu, sani- nu, <del>nadhalu</del> , sakhatu	front, breast, to strike, to de- liver, ?, he has, to rejoice, to raise, a remover, to establish, a rival, to transfer, to destroy
takh ...	"	labanu-libanu ...	brickwork
"	"	radu ...	descent (or thunderbolt)
253. zer (of Ass. origin)		tseru ...	desert (against, over)
†rabita ...	"	iztati ...	?
254. takh ...		etsibu, uraddu ...	to establish, to dispose
255. sam ...		simu ...	price
256. zik (zig), khas		zikku, sabru, garru ...	to break (?), expedition (?)
257. uru ...		aru, epuru ...	?, fecundity
†ugudili ...	"	esgurru ...	?
258. ? ...		? ...	?

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
259. usbar ... uzu ...	𐎶𐎶𐎶, 𐎶𐎶𐎶	uspa-rabu, emu ... barū... ...	great quiver, quiver ? to ...
260. urugal ...	𐎶𐎶𐎶	gabru ...	<del>opposer (haru)</del> the ...
261. sam ...	𐎶𐎶𐎶	? ...	?
262. aca ...  ram (Ass. value)	𐎶𐎶𐎶, 𐎶𐎶𐎶 "	rāmu, nasu, madadu, maharu	high, to raise, to measure, to urge on
263. ? ... ? ...	𐎶𐎶𐎶	? ...	? ...
264. lab, rud, unu	𐎶𐎶𐎶	alu ...	city
265. agarin ...	𐎶𐎶𐎶	ummu ...	mother (?)
266. ? ...	𐎶𐎶𐎶	šarru ...	king
267. ubigi ...	𐎶𐎶𐎶	partsu or tamtsu ...	shrine (?)
268. ? ...	𐎶𐎶𐎶	? ...	?
269. gaz (gaza), caš	𐎶𐎶𐎶	dāku, niku, buhuz, khibu	to smite, victim, sacrifice, wanting (?)
270. lil, ubi, gud † galam, † galum	𐎶𐎶𐎶	abutu, šaru, naclu, melu, alpu mild ...	charm, king, complete, fullness, bull
271. ? ...	𐎶𐎶𐎶	? ...	?
272. zicura ...	𐎶𐎶𐎶	irtsitu ...	the earth
273. taltal ...	𐎶𐎶𐎶	Ea ...	the god Ea
274. šī, se, † sem ...	𐎶𐎶𐎶, 𐎶𐎶𐎶 "	nadanu, sacaru ... nadu, šapanu, idu, sāmu, palašu	to give, to give to place, to sweep away, to lay, to set, to weigh (be favour- able)
šī, † sunnu ...	"	sananu-sa*, lavu-sa*	geometrical figure, tablet of*

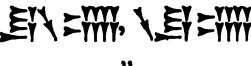

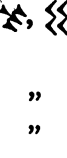
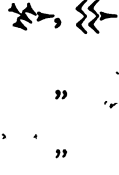

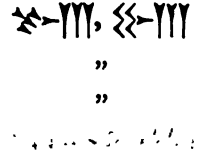
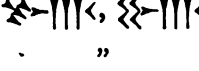

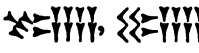



Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
275. rakh, †ukhula † raga 2. 2. 2.		rapašu, khālu, ramacu, ukhulu	to thresh, to turn, to dwell, a calf (?)
276. šar ... khir, khur ...		sadhru, mušaru, sumu zarakhu, zamāru, dha-rādu, atsu-sa-etsi-u-kani	to write, an inscription, name to rise, to dawn, to repel, growth of trees and grass
khir, †cesda, †essa	"	arku, raçšū, rucušu, ciru, calū, nabu, cašu	green (leaf), to bind, bond, enclosure, all, to proclaim, to cover
†cismakh, *gū	"	samu	sky
277. ubara ...		cididu	glow (spark)
	"	cidinu, rimutu, nira-rutu	protection (law), grace, help
278. asilal ...		risātu	eldest (first)
279. bat ...		dūru, mitutu	fortress, death
280. dadhrū ...		dabibu	deviser
281. mermer ...		Rammanu	the air-god (Rimmon)
282. lū ... guk ...	 "	dalakhu cuccu	to trouble ?
283. gā, de ...		taru, nacaru, pašakhu, napalu, nakamu, ecimu, cipupi, palakhu, calalu, sabadhu, nacru-sa-amati	to return, to change, to pass over, to throw down, to punish, to strip, ?, to worship, to complete, staff (?), breaker of faith
284. cus ... šur, sur ... šagga-gunū ("sak with additions")	 " "	nākhu, nikhu, tsalamu iššu izzis, uzzis	to rest, rest, shadow (eclipse) mighty strongly (?)
285. ra ... sā ...	 "	rakhatsu, akhazu, ana, rapasu, tsabatu lā, lū, ina	to inundate, to take, to (for), to enlarge, to seize not, then, in

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
285. kal (?) ...		cipru ...	region (race)
286. ušan ... šuk		? ...	? similar, like
286a. ? ...	 (in Pers. Insc.)	napalcutu ...	rebel
287. sa, gum, cū, mulu, lu- gur, nita		nisu, avilu ...	man, man
287a. azalak ...		azlacu ...	?
287b. dinik ...		sibtsu ...	?
287c. khara ...		izkhabbu ...	?
288. sis ... ur (uru) ...		akhu, urinnu ... natsaru, nuru ...	brother, name of the character to help, light
289. da [individu- alising affix in Acc.]		racabu, nasū-sa-nisi pidhnu ...	to drive, top of a man yoke (furrow)
290. zak (šak), zik		zaggu, amutu, ebiltu, adi, isaru, idu, itatu, pūlū, bircu, atsidu, isdu, bamatu, tsēru, emuku, asaridu, sumelu, ricšu, pādū, ēsrit	truth, lordship, up to, just (straight), house, wall, cattle, knee, ?, heap, high place, supreme, deep, eldest, left hand, bond (building), frontier, shrine
†tami ..	”	simtu ...	destiny
†zikkad ...	”		
291. ma,†mamū ...		sacanu, padinnu, mātu zacaru ...	to dwell, plain, country to commemorate
292. as ...		arrātu, ciccinu, tsibutu, khasakhu, madadu	curse (enchantment), ?, wish, want, to measure
†dessu ...	”	samu, khibanu ...	heaven, want
293. gal, [tak in Susian.]		gallu, rabu ...	great, great
293a. utkal ...		utacilu, basmu ...	sacrificial flame
293b. ulad ...		dabikhu ...	?

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
293. kigal ...		muhirru ...	ruler
294. ?		karū ...	to invoke
295. mir, tega ...		agu, banu, uzzu ...	crown (halo), tiara, <del>coronet</del>
†dhun-gunū ("dhu with additions")	"	šibbu, šibkhū, iltanu	girale, turban (Heb. מִסְפָּת), north (?)
296. bar (bara) ...		paraccu, basamu, udu, risku	altar (sacrifice), balsam, aloe, nard
sar (sara) ...	"	sāru, sarru, paracu ...	king, prince
297. bur, gul (?)		isdu, būru, šalatu-sa-, abnu	heap, name of the character, ?, stone
298. bis (pis), †kha-gunū ("kha with additions")		gabbaru, palakhu, rapadu, mamluv, khuzabu, salalti, napasu	hero (strong), to worship, <del>rain</del> clay (?), spoiling, to tear
kir (cir), <sup>kar</sup> gar	"	cabattu ...	liver
299. gar, kar ...		abbuttu, karru ...	?, name of the character
300. pir ...		?	?
301. id ...		idu, ikhitu, cūssu ...	hand (power), one (fem.), throne [the character seems originally to have denoted a comb], might, ?
a ...	"	emuku, labicu ...	horn
302. ? ...		paratsu ...	to speak falsely
303. uru, muru, †murub		gablu ...	the middle (battle)
unu ...	"	nasacu, niku, subtu, biru	to pour out, libation, seat, ?
304. de, dim ...		saku - sa - ikli, sicitu, tupuku, nas'u, šisitu	top of a field, <sup>irrigation</sup> surface (?), district, to tear up (remove), ?
šī, †simuk, tidgal	"	nappakhu ...	to dawn
†umun ...	"	mummu ...	?
†ubil ...	"	sagumu ...	?

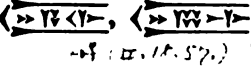
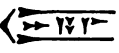












Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
305. ? ...		?	"hermaphrodite" (Oppert)
306. lil ...		līlu ...	sorcery (?)
307. súkh, lukh, lakh sig ...		tsabatu, ri'u, tallicu ... alacu, cānu, ...	to seize, shepherd, a march to march, to establish, to fix
308. ? ...		pulu ...	cattle
309. alam, alala, bi- seba lani, sabaru	 "	tsalamu ... bunnu ...	image image (sculpture)
310. bisebi ...		samsu ...	the sun
311. khilib ...		ilu ...	god
312. ? ...		belatu ...	lady
313. sík, sízi, ara...	 "	arku, urcitu ... banu ...	green, verdure old gazelle
314. dub... †balag ...	 "	napatsu, egu ... balangu ...	to break in pieces, to surround division
315. sa ... †nā ...	 "	lu, nasu ... pidhnu ...	to take away yoke
316. acada, bur- bur, urī		tilla, saki ...	highland (Accad), the sum- mits
317. su, tsugab, kat		kātu, idu, gimillu, emuku, ubanu	hand, hand (power), benefit, hollow, peak
317a. khul (?) ...		nigū, gamalu ...	control (?), to benefit
317b. tucundi ...		summa ...	thus (if)
318. curu ... (See No. III.)		damiku ...	prosperous



Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
319. sâ ... †gisimmar ...		damaku ... gisimmaru ...	<i>fortunate</i> <i>trunk (of a tree)</i>
320. lab, lul, ruk, nar, rar, pakh, lib		šarru ...	<i>king</i>
320. se ... †niga ... †sana, †sanana- bacu		ûm or im, ziru, ittu, amaru, magaru marû ... irbittu ...	<i>corn (grain), seed, wheat,</i> <i>wheat, happy</i> <i>young</i> <i>four</i>
321. bu (pu), šir, gid †sepuz ... šus, guz ...		šêru, sadadu, ericu, nûru, cisadu, bussusu maru, našakhu, ra- badhu, ebiru napakhu, Davcina ...	<i>hin (a measure)</i> <i>long, to extend, light, bank, ?</i> <i>young, to remove, to adorn (?),</i> <i>to cross</i> <i>to dawn, the goddess Daukê</i>
322. ? ...		?	?
323. sud ... šu ... tezu ... †šir-gunû ("šir with additions")		ericu, rukutu ... arû, zaraku, šulukhu, irisû, sakhalu	<i>to extend, distant</i> <i>?, bucket (?), pardon (?),</i> <i>request (?), plague (?)</i>
324. tsir (šir) ... mus ...		tsiru ... musu ...	<i>serpent</i> <i>serpent (?)</i>
325. uz (uts, uš), šir		ušu, tsiru ...	<i>name of the character, serpent</i>
326. tir (ter) ...		cisatu (kistu), dayanu,	<i>jungle, judge</i>
327. te, †dimmena te, dikh (of Ass. origin)		temennu, tsabatu, cuššu dakhu ...	<i>floor (foundation-stone), to</i> <i>seize, throne</i> <i>to face</i>
327a. mulla ...		?	?
327b. unu, †temen- es-gunû ("te and es with additions")		maca *	*

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
328. car ...		caru, ediru, ecimu, dakhu	fortress, to arrange (fortress), to strip, to face
329. u ...		belu, šaru, ubanu, šilu	lord, king, peak, rock
pur, bur ...	"	esritu, suplu ...	ten, below
†ge ...	"	mikhiltu ...	battle
†umun ...	"	damu ...	blood (offspring)
329a. udun ...		utunu ...	white (surface to receive an inscription)
330. babar ...		putstsū-sa-kan-dubbā	white (surface to receive an inscription)
331. si, lim (liv, li)		enu, amaru, makharu	eye, to see, before (witness)
†igi ...	"	panu, igu ...	presence (face), name of ch.
(See No. 39)	"	mātu, ecitsu ...	country, ?
ir (?), tim (?)	"	alapu ...	symbol of 1000.
332. khul ...		kullulu, limuttu, khum-khum	accursed (evil), baneful, sultry
333. curuv ...		pakadu, damku ...	overseer, propitious (of good omen)
333a. ? ...		khāru ...	to engrave
334. seba, izcu (?)		tugultu, ardu, libittu	service, servitude, omen
335. ? ...		...	(astronomical) observation
336. pam (pav, pā)		zacaru, nabu, tamatu, namru, utu	to remember, to proclaim, remember, bright, ?
337. ar ...		?	?
338. ? ...		nemicu ...	deep wisdom
339. va ...		u, naku, šarru ...	and, to sacrifice, king
†tsi ...	"	...	...
†igi-dippi ("igi and dip")		Nabiuv ...	the god Nebo
340. timkhir ...		...	...
341. pikh ...		?	?

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
342. di,†dim ...	𐎠𐎠 𐎠𐎠	dēnu (dinu), salamu, sulmu, erisu, sananu, sakabu, šararu, casadu ...	to judge, to end, rest, to ask, to rival, to make speak, ?, to conquer
ša ...	”	milcu, šarar-širri ...	king (judge), ?
šilim, sallim (of Ass. origin)	”	šulmu, sulummu ...	rest (completion, recompense), peace (alliance)
342a. šagar, šagalum	𐎠𐎠 𐎠𐎠	malicu ...	a king
343. ci (cina),†cicū	𐎠𐎠, 𐎠𐎠	itti (ittu), asru, kakkaru, mātu, irtsitu, saplu, asābu, anna, ema, subtu	with, place, ground, country, earth, lower, a dwelling, on, about, a seat
†cizlukh ...	”	mascanu ...	high place
343a. utu ...	𐎠𐎠 𐎠𐎠	pitim-sa ...	below it (its lower part)
343b. cancal ...	𐎠𐎠 𐎠𐎠	suluv, nidutu, terictu, asru, ramanu	high, high place, high place, place, high place
343c. siten ...	𐎠𐎠 𐎠𐎠	malacu ...	to rule or journey (?)
344. gurrud ...	𐎠𐎠	kharru ...	?
345. minnabi ...	𐎠𐎠	sū ...	like (the same, ditto, repetition)
346. cusi... ...	𐎠𐎠	? ...	?
347. sakkad ...	𐎠𐎠 𐎠𐎠	cubsu, Nabiuv ...	crown, the god Nebo
348. lit, lat (lad)...	𐎠𐎠	? ...	?
†ab ...	”	arkhu ...	month—
†tu ...	”	... ..	... ..
349. cir (kir) ...	𐎠𐎠	cīru, tsurru ...	name of the character, bowels
ub ...	”	ubbu ...	name of the character
†libis... ..	”	labbu ...	heart (interior)
sem... ..	”	khalkhallatu ...	desire (?)
350. metsi ...	𐎠𐎠	manzu ...	?

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
351. †sā-gira-cu-a-igi-idu ("within a and igi are placed")		ditanu, cabtu ...	chamois (?), glorious
351a. alim ...		Bilu, šarru, Beltu, mitanu, cušariccu	the god Bel, king, goddess Beltis, plague, ?
352. cis (kis) ...		[cissatu] ...	multitude (abbreviation)
353. ner ...		sepu ...	foot (basis)
ne, †pisim ...	"	emuku ...	deep
†aric ...	"	nēru, pisimmu ...	yoke, ?
	"	namru ...	bright
354. tidnu ...		akharu ...	behind (the west)
355. liliš ...		lilišu ...	barrier (?)
356. zigartū ...		samū ...	heaven
357. sacan (?) ...		sacanu ...	to appoint
357. †sa-dugacu-nuna-idu ("within duga is placed nuna")		ʾublu, nakḥagunmatu, parsuʾhu, šašu, mūnu, selibbū	worm, ?, flea, moth, worm, worm
dūgu... (See No. 414)		bircu, dābu, rikhu ...	knee, good, odour (or breath)
358. gingir ...		Istar ...	the goddess Istar
359. amar ...		buru, gannu... tsūru ...	light (glory), enclosure splendour
zur (of Ass. origin)	"	niku, taslu, ciribu ...	victim, prayer, offering
360. šigisse ...		saku, elamu, zību ...	top, highland (Elam), wolf
361. nim, num, nū	"	samū ...	heaven
†enum (enuv)	"	nakaru - sa - semiri, garru, zumbu	cutting by means of the diamond, ?, a fly
362. zum ...		šapalu ...	to destroy

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
363. tum... ..		babalu, sa-elamacu... <i>plum D. 1. 57.</i>	<i>to bring down (produce), who am high (?)</i>
364. lam (lav) ...		lammu ... ..	name of the character <i>"lamu," "dark"</i>
365. nū ... ..		rabatsu ... ..	<i>to rest</i>
366. nā ... ..		udhalu (utalu) <i>trabul</i> ...	<i>eclipse (setting)</i>
gud ... ..		rabatsu, nadu, mayalu	<i>to lie down, to settle, bed</i>
367. ul, dū, †udbu- guddhu		cacabu <i>n. 1. 1. 7.</i> ...	<i>star</i>
ru ... ..	"	pakadu ... ..	<i>to oversee</i>
	"	elipu-sa-etsi, šumu,	<i>ship of wood, ?, ?, revolution,</i>
	<i>ul + cabu = cabbu</i>	surru, calulu, tac-	<i>revolving</i>
	<i>"cabu" = cabu</i>	cabu, muttaccu <i>n. 1. 1. 7.</i>	<i>revolving</i>
368. cir (kir) ...		šalkhu (?) ... ..	<i>citadel</i>
369. bam, ban, bay		mitpanu, kastu ...	<i>bow, bow</i>
370. dim, †sitimmu		cima, summa, banu,	<i>like, thus, to form, to make, to</i>
		episu, basū, sama-	<i>be, ?, to find</i>
tum (tuv)	"	dhu, matsū	
	"	banu, kharatsu, khar-	<i>to produce, to create, ob-</i>
cim, gim (of	"	tsu	<i>scurity</i>
Ass. origin)	"	... ..	... ..
	"	idinnu ... ..	?
371. sita ... ..		ricšu, patlulu ...	<i>bond, mixed (?)</i>
372. * ruv, gir ...		cirū ... ..	<i>?</i>
373. ... ..		aculu ... ..	<i>eating</i>
374. mi, vi, †gig, †cu		tsalmu, eribu ...	<i>shade (black), sunset</i>
ge ... ..	"	musu ... ..	<i>night</i>
†cuga ... ..	"	<i>galatu, ...</i>	
375. šun ... ..		nārdapu ... ..	<i>pursuit (?)</i>
gul (kul) ... ..	"	abatu ... ..	<i>to destroy</i>
	"	subtu, calu-sa-avili ...	<i>seat, whole of a man</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
376. dugud ... cab (Ass. value) <i>ka</i>	⟨EE⟩, ⟨EE⟩ "	cabdu, miktū ...	heavy (much, honor), ?
377. gig ...	⟨EE⟩, ⟨EE⟩	martsu, šimmu, cibtu	sick, plague, affliction
378. din (tin) ... gal ...	⟨EE⟩, ⟨EE⟩ "	baladhu ... bitu ...	life (family), ... house
379. ugun ...	⟨EE⟩, ⟨EE⟩	akhzētu, Naná ...	the goddess Nana
380. mukh ...	⟨EE⟩, ⟨EE⟩	mukhkhu, eli, banu, alidu	over, over, to create, to beget
381. caccul ...	⟨EE⟩, ⟨EE⟩	kakkullu, namzitu ...	king
382. man, in, nis † busur ... šar (Ass. value)	⟨EE⟩ "	šaru ... samsu, esrā ...	king the sun, twenty
383. cus (cusu) ...	⟨EE⟩	pulu... ...	sunset
384. es ... † esseb ... šin (Ass. value)	⟨EE⟩ " "	bitu ... salasā, šinu ...	house thirty, the Moon
385. sanabi ...	⟨EE⟩	irbahā ...	forty
386. usu, sa ...	⟨EE⟩	erib-samsi ...	sunset
387. nigin ...	⟨EE⟩, ⟨EE⟩	cummu, išpu ...	the interior of the earth, evening
388. lagar ...	⟨EE⟩	lagaru ...	?
389. cizlukh (?) ...	⟨EE⟩	mascanu ...	high
390. tul (dhul) ... dul ... mul ...	⟨EE⟩, ⟨EE⟩ " "	tilu, ridu-sa-riduti, sadu catamu ... mulu ...	mound, harem, hill to conceal ?
390a. ? ...	⟨EE⟩, ⟨EE⟩	subū, elu ...	made to come, to ascend

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
391. <sup>cu</sup> cū, ri ...		ellu, cašpu ...	high (noble, precious), silver (money)
391a. babbar, cu-babbar ...		cašpu, tsarpu ...	silver, silver
azak (?) ...			
391b. guski ...		khuratsu ...	gold
392. mun ...		idlū ...	a hero
393. dun... ...		idlu, dannu ...	hero, strong
sul ...	"	šulum ...	?
394. eša, ša ...		khamesserit, Istar, imnu	fifteen, the goddess Istar, right hand
395. pad (pat), kur (?) ...		šimtu, sipartu ...	settlement, bill (account)
suk ...	"	šurastu ...	baggage
396. gam (gū) ...		isacu, lanu, kanduppi, musacnis, cubušu, kabu	to pour (?), a dwelling, a papyrus-scroll, subduer, a trampling, to speak
lus, gur ...		gamasu ...	to cajole
397. * ...		Sign of a division	between words or sentences
398. * ...		do.; also a	contracted form of the number 9
399. cur (kur) ...		curu, sadu, elu, garu, nacaru, napakhu	land, mountain (the east), high, foreign, hostile, to dawn
mat (mad) ...	"	mātu, casadu ...	country, to conquer (acquire)
lat (lad), nat (nad), sat (sad)	"	mātu, sadu ...	country, mountain
†ra'er ...	"		
400. ana ...		iddu ...	to root-up
401. lis, dil (dul)		iddu ...	?

4.

































Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
412. gudu ...		? ... ..	to set (end)
413. zib (šib, tsib)		zibbu ... ..	?
414. khi,†khig ...	(also written )	dhābu, cissatu, esiru	good, multitude, propitious (holy)
dhi, khā ...	„	cissatu-sa-same, bircu	legions of heaven, a knee
†id, sar (šar-rab), šib (zib), dhum	„	... ..	a measure
dar, dhar ...	„	pallilu, Assuru ...	to mingle, the god Assur
sar,†dūgu (See No. 357)	„	cissatu, mādu, rabu, bukhudu, sutabū, dussu, nukhsu, pū-malu, nakhasu-sa-nukhsi, rikhu, su-temū	multitude, much, great, great, ?, ?, prosperity, powerful, prosperer of prosperity, sweet odour, ?
415. im, †ni ...		rukhu, rikhu, ramanu, palakhu, raṛubatu	wind (air, tempest, cardinal point), breath, self, to worship, fear
sar ...	„	sāru, samu ... ..	brightness (sky), heaven
†mir,†muru ...	„	nahdu, irbu, Ram-manu	bright, rain, the Air-god
im, †ni ...	„	pulukhtu, emuku, zumru, au	fear, deep, body (person), wind
†imi ...	„	samu, irtsitu, akhu, didu, sārū, zunnu, duppu	sky, earth, brother (?), ?, wind, rain, tablet
415a. latak ...		uduntu-sa-rukhi ...	quantity of wind
416. kam (cam), kham, du		... ..	denotes ordinal numbers
416a. esses ...		? ... ..	?
417. ah (h, hi) ...	(in Persian inscriptions)	'umunu ... ..	small worm

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
418. akh, ikh, ukh, (ukhu)		uplu, kalmatu, pursu'u, umunu	worm, vermin, flea, small worm
†lammubi ...	"	rukhu ...	distant
419. bir ...		nāpu ...	worm
420. khar, khar... mur, ur, cin, kham		sapikhu ...	a destroyer
420a. urus (= the god Bel in Cassite)		semiru, esiru ...	diamond, bracelet
421. khus (khus) rus ...		cirbu, khasu, zumru, libbi, cima	centre, liver, body, heart, ...
422. sukhu, †sukbar		tirtu, tirtu-sa-khasē ...	body (form), the intestines
423. zun ...		khusu ...	beaten-out (small gazelle)
424. ? ...		rusu ...	young gazelle, blue cloth
425. ? ...		cimmatu ...	family (household)
426. zicara ...		mahdutu ...	many
427. dis (tis), gi ...		belatu ...	lady
ana (Ass. value)	"	rabu, dannu ...	great, strong
428. lal ...		samu ...	the sky
nas, lū ...	"	ana, šarru, estinu ...	to, king, one
429. lal, ū ...		malu, madhu, sapacu, sakalu, ubburu-sa-amati, khizu, sapalu, ętsilu, šaradu-sa-eipratu, šanaku, cima, tartsu, callu, ensu, anunnaci	to fill, weak, to pour out, to weigh (pay), transgression of oath, ?, under (below), to join, terrar of heaven (name of a bird), chain, like, facing (in the time of), to restrain, sick, spirits of earth
		sakalu, tsabatu, tsimdu, niru, aniru, khatsapu	to weigh, to seize, yoke, yoke, yoke, to be thick
		sukalulu ...	to equal (reach)

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
430. usar... ..		settu ... ..	bank
431. ucu ... ..		labnu ... ..	<del>brick</del>
432. nanga ... ..		nagu ( <i>of Acc. origin</i> )	a district
433. lalu ... ..		libbātu ... ..	brickwork
434. me (eme) ... ..		kulu, kálu, tamtsu, zicaru, takhatsu, dütu, meh, samu	voice, to call, mass, memorial, battle, ?, too, sky, sign of the plural
tisip, sib (sip) ( <i>of Ass. origin</i> )	"	ramcu ... ..	a resting-place
435. mes (mis) ... ..		mahdutu, libbu ... ..	many, heart, sign of the plural
436. kas,men,mema minnabi ... ..		sinu, sanu ... ..	two, repetition (ditto)
437. 'a ( <i>forms participles in Acc.</i> )		me, abu, 'ablu ... ..	water, father, son
pur ... ..	"	nahru ... ..	river
†dur ... ..	"	labacu ... ..	?
†it ... ..	"	nāku ... ..	pure (sacrifice)
†ga, e ... ..	"	rakipu ... ..	?
437a. eba ... ..		melu ... ..	flood
437b. ara... ..		milcu ... ..	a going
437c. ir ... ..		dimtu, calū naccalu, unninnu	a tear, complete vessel, prayer
437d. aria, hid ... ..		nahru ... ..	river
438. ai ... ..		abu ... ..	father
439. ? ... ..		iddu... ..	bitumen
440. kurnun ... ..		Tasmitu ... ..	the goddess Tasmit (wife of Nebo)
441. za (tsa) ... ..		arbu, ci, atta ... ..	four, thee, thou

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
441a. uknu ... <i>2a/11. 7. 11. 10</i>		ibbu ... ..	<i>white</i>
442. kha ... ..		nunu, ranu, simru, nabu, khalaku	<i>fish, ?, ?, to proclaim, to divide (destroy)</i>
'a, cuâ ... ..	"	Cû'a... .. <i>Cal. 11. 1. 21. 22.</i>	<i>Merodach's oracle</i>
443. gug (guk) ... ..		šamtu ... .. <i>šamtu, uppuhu</i>	<i>blue</i> <i>2a/11. 7. 21. 63.</i> <i>want</i> <i>2a/11. 7. 21. 63.</i>
444. zakh ... ..		šarû ... ..	<i>? female</i>
444 <sup>a</sup> . ner ... ..		nēr ... ..	<i>measure or space of six hundred</i>
445. dar, ara ... ..		? ... ..	<i>80</i>
446. essa, mus ... ..		salsatu ... ..	<i>three</i>
446a. gar or sā ... ..		ribu ... ..	<i>a fathom</i>
446b. gi (?) ... ..		kanu... ..	<i>a cane (measure)</i>
447. tsana, sa ... ..		irbu, ribu, nitu (nindu)	<i>four, a quarter, name of the character</i>
tirba (Ass. value)	"	<i>šamtu</i>	<i>to do</i>
gar ... ..	"	episu, sacanu, saracu, girû, našakhu-sa- tirti, rakhatsu, zaltu, nûru, khamdhu, gamalu, mašakhu, garru, sēmu, zaltu, acalu, cumuru, su- cunnu, eristu	<i>to make (do), to dwell, to furnish, hostile, removal of body, to inundate, granary, light, speedy, to benefit, removal, food, obedient, ?, food, ?, fortress, bride (?)</i>
sā ... ..	"	?, mala, nasu ...	<i>a measure (a quart), as many as, to lift up</i>
448. ša, tpara ... ..		khamša ... ..	<i>five</i>
ya, i ... ..	"	nahdu ... ..	<i>glorious</i>
449. as ... ..		sisu ... ..	<i>six</i>
450. sisna ... ..		šibu ... ..	<i>seven</i>
451. ? ... ..		tisu ... ..	<i>nine</i>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
452. nin ...		allatu ...	wife
453. kap, gubbu...		sumelu ...	the left hand
454. esseb ...		sarru ...	king
455. duk, tuc (tug) dū		tucu, isu, akhazu, simū, zarakhu, tsamaru	to have, to have, to possess, to place, to rise, to rise (of stars)
456. ur ...		khamamu, etsidu, <del>na</del> <del>ra</del> , aruru, khazu	heat (celestial sphere), side (of the world), to burn, burnt, ?
457. sussana ...		sussanu ...	one-third
457a. gigim ...		ecimmu ...	demon
458. sanibi ...		sinibu ...	two-thirds (forty)
459. utuk ...		uḫuccu ...	spirit
460. kigusili, parap		parapu ...	five-sixths
461. mascim ...		mascimmu ...	a demon
462. cu ...		asibu, subtu, marcašu, ina, ana, rubū, akru, tucultu	to sit down, seat, bondage, in, to, prince, precious, service
ṭip-utu-gula-cu ("ip with great ut")	"		
dur, pi, tul...	"	tucultu, nukhu, zacaru	service, rest, to record
us ...	"	dhemu ...	law
zi ...	"	cemu ...	clothes
tū ...	"	nadu, tsubatu ...	to place, clothes
se ...	"	tucullu ...	purple robe
tus, (dus), khun, ṭseba, ṭmugu	"		
	"	nasu-sa-eni, mušaru, dū, tsillu, mulū, succu, subat-sa-apsi	raising of the eyes, inscription, ?, side, ascent (?), booth, seat of the underworld






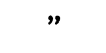





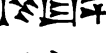

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
<p>50. 7. 26 10. 6.</p> <p>463. gil, khap (khab), gur- (gu), cir, (kir, gir), rim, †girim, gar, zam, mik, †lagab (See No. 481)</p> <p>20. 7. 26. 13. / 13. 47.</p> <p>II. 22. 37. <i>giu</i> = <i>giu</i> + <i>giu</i> = <i>giu</i> 27. 74.</p>	               	<p>lagabu ... .. ?</p> <p>racasu, pukkhuru, gararu-sa-nisi, se-curu, dubutu, balu, bihisu</p> <p>aricu, ruku ... ..</p> <p>? ... .. ?</p> <p>alapu ... .. a thousand "festival" (Lenormant)</p> <p>? ?</p> <p>rubtsu, cabasu, pikannu</p> <p>taccabu ... .. revolution</p> <p>tsutsu ... .. aquatic plant (plant, marsh)</p> <p>khammu ... .. heat (zone)</p> <p>tsutsu ... .. pool (marsh)</p> <p>pūru, muspalu ... .. pool (?), low ground</p> <p>mamma ... .. somebody</p> <p>? ... .. a cornfield (?)</p> <p>? ... .. ?</p> <p>khusukkhku ... .. famine</p>	<p>?</p> <p>EV. 13. 6.</p> <p>to bind, gathering, tumult of men, enclosing, ?, tumult, ?</p> <p>long, distant</p> <p>?</p> <p>a thousand "festival" (Lenormant)</p> <p>?</p> <p>flock, sheep</p> <p>revolution</p> <p>aquatic plant (plant, marsh)</p> <p>heat (zone)</p> <p>pool (marsh)</p> <p>pool (?), low ground</p> <p>somebody</p> <p>a cornfield (?)</p> <p>?</p> <p>famine</p>
<p>463a. puda (gidda)</p> <p>464. zar (tsar, sar)</p> <p>465. umuna ...</p> <p>466. zarip ...</p> <p>467. uh, ua ...</p> <p>468. ? ... ..</p> <p>469. suk ... ..</p> <p>†umun ... ..</p> <p>470. pu ... ..</p> <p>pur (See No. 223)</p> <p>471. bul ... ..</p> <p>472. ? ... ..</p> <p>473. ? ... ..</p> <p>474. cu (?) or sāgar (?)</p>	             	<p>aricu, ruku ... ..</p> <p>? ... .. ?</p> <p>alapu ... .. a thousand "festival" (Lenormant)</p> <p>? ?</p> <p>rubtsu, cabasu, pikannu</p> <p>taccabu ... .. revolution</p> <p>tsutsu ... .. aquatic plant (plant, marsh)</p> <p>khammu ... .. heat (zone)</p> <p>tsutsu ... .. pool (marsh)</p> <p>pūru, muspalu ... .. pool (?), low ground</p> <p>mamma ... .. somebody</p> <p>? ... .. a cornfield (?)</p> <p>? ... .. ?</p> <p>khusukkhku ... .. famine</p>	<p>long, distant</p> <p>?</p> <p>a thousand "festival" (Lenormant)</p> <p>?</p> <p>flock, sheep</p> <p>revolution</p> <p>aquatic plant (plant, marsh)</p> <p>heat (zone)</p> <p>pool (marsh)</p> <p>pool (?), low ground</p> <p>somebody</p> <p>a cornfield (?)</p> <p>?</p> <p>famine</p>

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
475. sū ...		zirku ...	a bucket
476. gur ...		apšu ...	running water (the dyes)
†zicum ...	"	samū ...	heaven
477. ? ...		? ...	?
478. ? ...		iddu (see No. 439) ...	bitumen
479. ? ...		narcabtu ...	chariot
480. ? ...		pagru ...	corpse
481. nigin ...	 (See No. 463)	napkharu, pakharu, šakharu, nagarruru, tsai'idu, tsadu-sa- lavē, pasaru, epusu, racašu	collection, to collect, to <sup>so</sup> <del>gather</del> round, tumultuous as- sembly, hunter, hunter of the neighbourhood, to en- close, to make, to bind
†cili ...	"		
†ilammi ...	"		
481a. †cilandagal ...		? ...	library
482. ? ...		* ...	such an one (so and so)
483. ip (ib, ibbi)...		banu, ligittu, tupuktu	to create, log (measure), region
dar ...	"	nibittu, gisru ...	name, strong
†darum ...	"	izkhu ...	?
†uras... ...	"	sa-issik-icribi, baru, ramcu, urasu, acmu, ligittu, nibittu	who hears prayers, ?, <del>a rest</del> , ?, ?, log, name
484. lu ...		tsini, cirru ...	flocks, sheep
dib (dip) ...	"	dibbu, lavu, etiku, tsabatu, titsbatu, tamkhu	tablet, tablet, to cross, to seize, spoil, hold
†udu, †du ...	"	immiru, dassu ...	lamb, gazelle
†u, †sib (sip) ...	"		
†guccal ...	"	guccallu ...	sheep
	"	cavu, bahu, garru ...	to burn (?), <del>chaas</del> , food

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
485. ki, kin (cin) gur	𐎵, 𐎶, 𐎷	turtu, siprū, pāru, si- tehu, senihu, amaru	dove (?), writing (explanation), ?, ?, to be prostrate, messenger
486. sak, sik ... sik, ukh ... mut (?) ...	𐎶𐎶 "	saradu supātu, sipātu, lubustu	paint cloth, stuff, clothing
487. ? ...	𐎶𐎶𐎶, 𐎶𐎶𐎶		plank
487a. ? ...	𐎶𐎶𐎶	tsimru	wool
488. sis ... busus (Ass. value)	𐎶𐎶𐎶 "	pasāsu damamu	to serve (?) to perish
489. ? ...	𐎶𐎶𐎶𐎶	tur-sipri	librarian (scribe)
490. dar (dara) ...	𐎶𐎶𐎶	dahmu	obscure (?)
491. munsub ...	𐎶𐎶𐎶𐎶	khirtu	?
492. gur ...	𐎶𐎶𐎶𐎶𐎶	carū	?
493. erin ...	𐎶𐎶𐎶𐎶	erinu	cedar (?)
494. lig (lik) ... tas (das) ... lis ... ur (Ass. value)	𐎶𐎶 " " "	calbu, pultu, baltu, uru nacarū nesu, kardū	dog, ?, ?, lion enemy lion, hero
495. dhu (dhun) al ... han ...	𐎶𐎶𐎶 "	cibu, alacu ... pāsu, apasu, sundu, rucdu	mass (body, weight), to go ?, ?, ?, ?
496. šal, rak (racci) kal (gal), tmu- rub mak, muk ...	𐎶𐎶, 𐎶𐎶 " "	šinnistu or nestu, uru uru ... muccu, uru ...	a woman, a city a city a building a city
496a. murub ...	𐎶𐎶𐎶	uru	a city
496b. murub ... emes, usukh	𐎶𐎶𐎶	pū, usukhu ...	mouth, ?



Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
497. gar ...		nan **	?
498. nin, ni, mak...		beltu, rubatu, mimma	lady, princess, anyone
499. dam (dav) ...		assatu, allatu, {mutu}	woman, wife, [husband]
500. gu ...		kā, ilu-sa-napkhari, mātu, pānu	?, god of the world, land, face
501. ? ...		amtu ...	handmaiden
502. tsu, tsum, rak, ri, khal (khil)		?	?
503. nik (nig) ...		?	?
504. i ...		?	?
505. el (il) ... (See No. 211)		šimiccu, ellu, bibu ... teliltu ...	?, holy, pure hymn
506. lum, khum ... sum (?)		unnubu ...	?
507. mun, mur, †ucu		labinu, libittu, malgu, Šivannu	brick, brickwork, brick, the month Sivan
508. ? ...		ussusu ...	foundation
509. su, †mastenu		baru, eribu, nikhappu, lēmu, šakhpū, ašaru, šikhu, caramu, adaru, khisu, cissatu	?, to set, ?, ?, overthrow, a place (?), plague, a vineyard (?), darkness (?), ?, multitude
†essā ...	”	sepu ...	a foot
su ...	”	mastenu ...	name of the character
†dhim, †sumastin	”	essutu (sanitu) ...	change (time)
510. šik (sik, sig)		siktu, matsu, mātu, ensu, nadkhu, šakhpū	?, to find (?), country, sick, fragment, overthrow
510a. ? ...		?	“a sixtieth” (Oppert)

Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
511. pis ... cis ... * mis ...	III  " "	khumtsiru ... pešu ... citstu ...	"pš" 52073. (22.) 2 <i>jungle</i> (?)
512. ? ...		pulukhtu ...	<i>fear (worship)</i>
513. gibil ... cibir ... <i>for a bit of a while</i> (v. 26 7)	 " " 	kilutu ... sarapu, makiddu ...	<i>a burning</i> <i>to burn, a burning</i> (p, s)
514. en ...		siptu ...	<i>incantation</i>
515. isi, súlsa, su- khul sukhub ...	 "	parratu ... šuppatu ...	<i>cow</i> ?
516. sutul, sudun		nīru ...	<i>yoke</i>
517. ? ...		isatu ...	<i>fire</i>
518. khul ... ucus ... bibra ...	 " "	khiduṭu ... cissu, padu ... bibru, nigu ...	<i>joy</i> 50. <i>multitude, ?</i> name of character, <i>authority</i>
519. dhul ...		? ...	?
520. šik ...		? ...	?
521. sikka, muna		atudu ...	<i>he-goat</i>
522. ? ...		? ..	<i>a thousandth</i>

N.B.—A Star (\*) signifies that one or more characters have been lost by a fracture of the tablet.

An Obelus (†) denotes an Accadian word which is not used as a phonetic value.

A Double Obelus (‡) marks the Accadian names of characters, the translation of which is given in parentheses.

The following is a list of the characters which express the open or simple syllables of the Assyrian alphabet. The beginner is advised to commit it to memory before advancing further in the study of the language. The letters of the Hebrew alphabet are added in order to explain the transliteration adopted for Assyrian sounds.

𐎠, *a*, *ā*, *ha* 𐎠𐎵

𐎡, *b*. } 𐎠𐎵 ab, 𐎠𐎵 ib, 𐎠𐎵 ub. { 𐎠𐎵 ba, 𐎠𐎵 bi, 𐎠𐎵 bu, 𐎠𐎵 be.  
𐎢, *p*. } 𐎠𐎵 pa, 𐎠𐎵 pi, 𐎠𐎵 or 𐎠𐎵 pu.

𐎣, *g*. } 𐎠𐎵 ag, 𐎠𐎵 ig, 𐎠𐎵 ug. { 𐎠𐎵 ga, 𐎠𐎵 gi, 𐎠𐎵 gu, 𐎠𐎵 ge.  
𐎤, *c*. } 𐎠𐎵 ca, 𐎠𐎵 ci, 𐎠𐎵 cu.  
𐎥, *k*. } 𐎠𐎵 ka, 𐎠𐎵 ki, 𐎠𐎵 ku.

𐎦, *d*. } 𐎠𐎵 ad, 𐎠𐎵 id, 𐎠𐎵 ud. { 𐎠𐎵 da, 𐎠𐎵 di, 𐎠𐎵 du, 𐎠𐎵 de.  
𐎧, *dh*. } 𐎠𐎵 dha, 𐎠𐎵 or 𐎠𐎵 dhi, 𐎠𐎵 dhu,  
𐎨, *t*. } 𐎠𐎵 dhe. { 𐎠𐎵 ta, 𐎠𐎵 ti, 𐎠𐎵 tu, 𐎠𐎵 te.

𐎩, *h*. 𐎠𐎵 ah, hi, h, 𐎠𐎵 uh.

𐎪, *u*, *v*. 𐎠𐎵 hu, 𐎠𐎵 u, 𐎠𐎵 va, u. *See also m.*

𐎫, *z*. } 𐎠𐎵 za, 𐎠𐎵 zi, 𐎠𐎵 zu.  
𐎬, *s*. } 𐎠𐎵 az, 𐎠𐎵 iz, 𐎠𐎵 uz. { 𐎠𐎵 śa, 𐎠𐎵 śi, 𐎠𐎵 śu.  
𐎭, *ts*. } 𐎠𐎵 tsa, 𐎠𐎵 tsi, 𐎠𐎵 tsu.

𐎮, *kh*. 𐎠𐎵 akh, 𐎠𐎵 ikh and ukh, 𐎠𐎵 ukh; 𐎠𐎵 kha, 𐎠𐎵 khi, 𐎠𐎵 khu.

𐎯, *i*. 𐎠𐎵 i, 'i.

𐎰, *l*. 𐎠𐎵 al, 𐎠𐎵 il, 𐎠𐎵 ul, 𐎠𐎵 el; 𐎠𐎵 la, 𐎠𐎵 li, 𐎠𐎵 or 𐎠𐎵 lu.



The determinative prefixes and affixes are as follows :

## PREFIXES :—

→  (ilu)	denotes a god or goddess.
or →→→	„ a man.
-	„ a woman.
→→  or →→  (ālu)	„ a city or town.
△ (matu)	„ a country.
(nahru)	„ a river.
→→→ or →→  (bitu)	„ a house.
△→  (rukhu)	„ wind, or point of the compass.
←  <sup>tila</sup> (tulu)	„ a mound.
→→→ (abnu)	„ a stone.
←  (illu)	„ a metal.
→  (etsu)	„ tree or wood.

→→→→→ (sakhu) denotes a ravenous beast.

## PREFIXES :—

→→△ (kanu)	denotes grass, reeds, &c.
→→  (imiru)	„ animal.
→ ← →  (itstsuru)	„ a bird.
△→→→	„ an insect.
→→→	„ an official or class of persons.
→   (bilu)	„ a ruler.
→△→ (seru)	„ a limb or body.
→→→ or →→→ (arkhu)	„ a month.
(lubustu)	„ clothing.
→→→→  (cacabu) or →→→	„ a star.
(tsini)	„ small cattle.

## AFFIXES :—

→→→	denotes the plural.
→→	„ the dual.
△→	„ an ordinal number.

## AFFIXES :—

←  (irtsitu)	denotes a place.
→  (itstsuru)	„ a bird.

N.B.—It should be borne in mind that a double consonant is frequently written as though it were single; e.g., *yusacin* (→→→→→ △→→) instead of *yusaccin* (→→→→→ →→→→→ △→→).

## THE NOUNS.

Nouns substantive and adjective do not differ in form in Assyrian.

The adjective always follows its substantive, and has neither comparative nor superlative.

Nouns are of two genders, masculine and feminine, and abstract nouns take the feminine form. Many words are both masculine and feminine, and may take the terminations of both genders.

There are two numbers, singular and plural; and a dual is found in the case of those nouns which denote doubles, like "the eyes." Adjectives as well as substantives admit the dual form.

There are three cases, the nominative, ending in *-u*; the genitive, ending in *-i*; and the accusative, ending in *-a*; but great laxity prevails in the use of these forms.

The case-terminations have a final *m* (or *v*), termed the *mimination*. This was usually dropped in the later Assyrian inscriptions, though the Babylonian dialect preserved it to the last.

When one substantive governs another, the governing noun loses the case-endings (and mimination), and the governed noun which immediately follows commonly assumes the termination of the genitive. Thus *bil* is "lord," but *bil nuri*, "lord of light."

The feminine singular changes the *u* of the nominative masculine into *-ātu*, *-ātu*, and *-itu* (or *ētu*). The last two forms (*ātu* and *itu*) might elide the vowel, unless the root is a "surd" one, like *šar*, when the final letter is doubled, producing *šarrātu*, "queen." In the plural the feminine ending became *-ātu* and *-itu* or *-ētu*.

The oldest form of the plural masculine was in *-ānu*, which was originally used for both genders. We also find traces of a reduplicated plural, like *māmi*, "waters," and of a plural in *-ūnu*, like *dilūnu*, "buckets." Another form of the plural masculine was in *-ātu* (carefully to be distinguished from the feminine singular in *-ātu*). This is the form of the masculine plural adopted by all adjectives. The most common termination of the masculine plural was in *-e* or *-i*. These plurals are in many cases indistinguishable from the genitive case of the singular. The ending of the dual was *ā*.

There is a curious plural in *-tan*, which combines the feminine and masculine terminations. It expresses a *collection* of anything, e.g., *e-bir-tā-an*, "a ford."

## PARADIGMS OF NOUNS.

<i>The Characters to be transliterated by the Student.</i>			<i>The Characters to be added by the Student.</i>		
<i>Masculines :—</i>					
<i>Sing. Nom. ...</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	<i>an enemy</i>	mu-ša-ru (Nos. 23, 116, 22).	<i>an inscription</i>	
	(na - ci - ru)				
„ <i>Gen. ...</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	...	mu-ša-ri ... ..	...	
„ <i>Acc. ...</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	...	mu-ša-ra ... ..	...	
<i>Plural ...</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	...	mu-ša-rē or mu-ša-ri	...	
<i>Sing. Construct. state</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	...	mu-šar ... ..	...	
<i>Sing. Nom. ....</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	<i>a brook</i>	šar-ru (Nos. 193, 22)	<i>a king</i>	
	(na - akh - lu)				
„ <i>Gen. ...</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	...	šar-ri ... ..	...	
„ <i>Acc. ...</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	...	šar-ra ... ..	...	
<i>Plural ...</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	...	šar-ri ... ..	...	
<i>Sing. Construct. state</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	...	šar ... ..	...	
<i>Sing. Nom. ...</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	<i>record</i>	nac-lu (Nos. 57, 484)	<i>complete</i>	
	(zic - ru)				
„ <i>Gen. ...</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	...	nac-li ... ..	...	
„ <i>Acc. ...</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	...	nac-la ... ..	...	
<i>Plural Nom. ...</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	...	nac-lu-tu ... ..	...	
„ <i>Gen. ...</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	...	nac-lu-ti ... ..	...	
„ <i>Acc. ...</i>	𐎶 𐎶𐎵 𐎶𐎶𐎶𐎶	...	nac-lu-ta ... ..	...	

The Characters to be transliterated by the Student.			The Characters to be added by the Student.	
<i>Masculines :—</i>				
<i>Construct. Sing.</i>	𐎶𐎵𐎶𐎵𐎶𐎵	<i>record</i>	na-cal ... ..	<i>complete</i>
<i>Construct. Pl....</i>	𐎶𐎵𐎶𐎵𐎶𐎵𐎶𐎵	...	nac-lu ut... ..	...
<i>Sing. Nom. ...</i>	𐎶𐎵𐎶𐎵	<i>fortress</i>	khar-su ... ..	<i>a forest</i>
„ <i>Gen. ...</i>	𐎶𐎵𐎶𐎵	...	khar-si ... ..	...
„ <i>Acc. ...</i>	𐎶𐎵	...	khar-sa ... ..	...
<i>Plural Nom. ...</i>	𐎶𐎵𐎶𐎵 [or 𐎶𐎵𐎶𐎵]	...	khar-sā-nu [or khar-sa-a-nu]	...
„ <i>Gen. ...</i>	𐎶𐎵𐎶𐎵	...	khar-sā-ni ... ..	...
„ <i>Acc. ...</i>	𐎶𐎵𐎶𐎵	...	khar-sā-na ... ..	...
<i>Construct. Sing.</i>	𐎶𐎵𐎶𐎵𐎶𐎵	...	kha-ra-as... ..	...
<i>Construct. Pl....</i>	𐎶𐎵𐎶𐎵𐎶𐎵	...	khar-sā-an ... ..	...
<i>Feminines :—</i>				
<i>Sing. Nom. ...</i>	𐎶𐎵𐎶𐎵	<i>a lady</i>	'i-lā-tu ... ..	<i>goddess</i>
„ <i>Gen. ...</i>	𐎶𐎵𐎶𐎵	...	'i-lā-ti ... ..	...
„ <i>Acc. ...</i>	𐎶𐎵𐎶𐎵	...	'i-lā-ta ... ..	...
<i>Plural Nom. ...</i>	𐎶𐎵𐎶𐎵 [or 𐎶𐎵𐎶𐎵]	...	'i-lā-a tu [or 'i-lā-tu]	...
„ <i>Gen. ...</i>	𐎶𐎵𐎶𐎵 [or 𐎶𐎵]	...	'i-la-a-ti [or 'i-la-a-te]	...
„ <i>Acc. ...</i>	𐎶𐎵𐎶𐎵	...	'i-la-a-ta ... ..	...



The Characters to be transliterated by the Student.			The Characters to be added by the Student.	
<i>Feminines :—</i>				
<i>Construct. Sing.</i>	𐎶 𐎶𐎵	<i>a lady</i>	'l-lāt... ..	<i>goddess</i>
<i>Construct. Pl.</i>	𐎶 𐎶𐎵 𐎶𐎵 𐎶𐎵	...	'i-la-a-at ... ..	...
<i>Sing. Nom. ...</i>	𐎶 𐎶𐎵	<i>a lady</i>	'il-tu ... ..	<i>goddess</i>
„ <i>Gen. ...</i>	𐎶 𐎶𐎵𐎶	...	'il-ti... ..	...
„ <i>Acc. ...</i>	𐎶 𐎶𐎵𐎶𐎶	...	'il-ta ... ..	...
<i>Plural ... ..</i>	<i>as before</i>	...	<i>as before</i>	...
<i>Sing. Nom. ...</i>	𐎶 𐎶𐎵𐎶 𐎶𐎵	...	'i-li-tu ... ..	...
„ <i>Gen. ...</i>	𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶	...	'i-li-ti ... ..	...
„ <i>Acc. ...</i>	𐎶 𐎶𐎵𐎶 𐎶𐎵𐎶𐎶	...	'i-li-ta ... ..	...
<i>Plural Nom. ...</i>	𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵	...	'i-li-e-tu ['ilētu] ...	...
„ <i>Gen. ...</i>	𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵𐎶 [or 𐎶𐎵]	...	'i-li-e-ti [or 'i-li-e-te]	...
„ <i>Acc. ...</i>	𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵𐎶𐎶	...	'i-li-e-ta ... ..	...
<i>Construct. Sing.</i>	𐎶 𐎶𐎵	...	'i-lit ... ..	...
<i>Construct. Pl....</i>	𐎶 𐎶𐎵	...	'i-lit... ..	...
<i>Another Plural Noun</i>	𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵 or 𐎶 𐎶𐎵𐎶 𐎶𐎵 𐎶𐎵, 𐎶𐎵.	<i>a lady</i> ... ...	'i-li-i-tu ... .. or 'i-li-tu ... .. 𐎶𐎵, 𐎶𐎵.	<i>goddess</i> ... ...



## Nouns to be written in Assyrian characters, and declined :—

*Plural.*

cu-du-du ( <i>Nos.</i> 462, 212, 212)	<i>carbuncle</i> ... ..	(cu-du-de) ( <i>Nos.</i> 462, 212, 342)
da-rum-mu (289, 11, 23) ...	<i>a dwelling</i> ... ..	(da-rum-mi <i>and</i> da-rum-me) (289, 11, 374 <i>or</i> 434)
ga-ru (227, 22) ... ..	<i>enemy</i> ... ..	(gari <i>and</i> ga-ri-e) (227, 83)
di-ku (342, 209) ... ..	<i>soldier</i> ... ..	(di-ku-tu) (342, 209, 60)
ci-su-du (343, 317, 212) ...	<i>captive</i> ... ..	(ci-su-du-tu) (343, 317, 212, 60)
dan-nu (241, 24) ... ..	<i>strong</i> ... ..	(dan-nu-tu) (241, 24, 60)
dup-pu (174, 321) ... ..	<i>tablet</i> ... ..	(dup-pa-a-nu) (174, 222, 437, 24)
e-mu-ku (239, 23, 209) ...	<i>deep power</i> ... ..	(e-mu-ka-a-nu) (239, 23, 20, 437, 24)
ri-su ... ..	<i>head</i> ... ..	(ri-sa-a-nu)
ci-sid-tu ... ..	<i>spoils</i> ... ..	(ci-si-da-a-tu)
i-sā-tu ... ..	<i>fire</i> ... ..	(i-sa-a-tu)
pul-khā-tu <i>or</i> pu-lukh-tu ...	<i>fear</i> ... ..	(pul-kha-a-tu)
cimmā-tu <i>or</i> cim-tu ... ..	<i>family</i> ... ..	(cim-ma-a-tu)
e-li-nī-tu ... ..	<i>high</i> ... ..	(e-li-nē-tu)
makh-ri-tu <i>or</i> ma-khir-tu ...	<i>former</i> ... ..	(makh-ra-a-tu)
gar-ru... ..	<i>expedition</i> ... ..	(gar-ri-tu <i>or</i> gar-ri-i-tu)
ag-gul-lu ... ..	<i>wagon</i> ... ..	(ag-gul-la-a-tu)
ap-pa-ru ... ..	<i>a marsh</i> ... ..	(ap-pa-ra-a-te)
ba-bu... ..	<i>a gate</i> ... ..	(ba-ba-a-tu)

# THE NUMERALS.

The cardinals have two forms, masculine and feminine; but from 3 to 10 the feminine form is used for the masculine, and the masculine form for the feminine.

When the numerals are expressed in symbols ¶ signifies "one," ¶¶ "two," and so on. < stands for 10, <¶ for 11, << for 20, &c. ¶- is 100, and <¶- (= 10 × 100) is 1000.

The ordinals are denoted by adding < to the cardinal; thus ¶ < is "first."

Sixty was the mathematical unit: the single wedge (¶) accordingly stands for the *soos*, or *sixty*, as well as for *one*. In fractions it is the understood denominator; thus, ¶¶ <<< (3.30) is 3  $\frac{30}{60}$ , i.e. 3½.

TABLE OF CARDINAL AND ORDINAL NUMBERS.

		<i>Masculine.</i>	<i>Feminine.</i>	
1 = ¶ (or >)	a-kha-du, e-du ... es-tin, eš-ta-a-nu ...	i-khi-it ... ikh-tu	<i>First</i> = makh-ru, ris-ta-a-nu	
2 = ¶¶	sa-ni-e, sa-nu-'u, si-nu-'u	sa-ne-tu ...	<i>Second</i> = san-nu ( <i>fem.</i> sa-nu-tu)	
3 = ¶¶¶	sal-sa-tu ...	sal-su ...	<i>Third</i> = sal-sa-ai ( <i>fem.</i> sa-li-is-tu)	
4 = ¶¶¶¶	ir-bit-tu, ri-ba-a-tu ...	ar-ba-'i, ir-ba'i ...	<i>Fourth</i> = ri-bu	
5 = ¶¶¶¶¶	kha-mis-tu, kha-mil-tu	kham-sa, kha-an-si ...	<i>Fifth</i> = kha-an-su	
6 = ¶¶¶¶¶¶	si-sa-tu ...	sis-sa, sis-si ...	<i>Sixth</i> = [? sis-su]	
7 = ¶¶¶¶¶¶¶	si-bit-tu, śi-bi-tu ... (śi-bi-tu)	śi-ba ...	<i>Seventh</i> = śi-bu-'u, śa-bi-tu	
8 = ¶¶¶¶¶¶¶¶	[sam-na-tu] ...	sam-na ...	<i>Eighth</i> = [? śu-ma-nu]	
9 = ¶¶¶¶¶¶¶¶¶	[ti-sit-tu] ...	[ti-is-'a] ...	<i>Ninth</i> = [ti-su-'u]	
10 = <	'e-sir-tu, 'es-e-rit, 'es-rit	'es-ru ...	<i>Tenth</i> = ['es-ru]	
11 = <¶	[estinesru ?] ...			



THE PRONOUNS.

THE PERSONAL PRONOUNS:—

1. <i>Sing.</i> ... ..	𐎶 𐎶 𐎶 or 𐎶 𐎶	anacu... .. = <i>I</i>
„ ... ..	<div> <div>𐎶 𐎶 𐎶</div> <div>𐎶 𐎶 𐎶</div> </div>	<div> <div>yāti ... ..</div> <div>yātima ... ..</div> </div> = <i>I</i>
<i>Plural</i> ... ..	𐎶 𐎶 𐎶 𐎶	a-[nakh?]ni = <i>we</i>
2. <i>Sing. Masc.</i> ...	𐎶 𐎶 𐎶	atta ... .. = <i>thou</i>
„ <i>Fem.</i> ...	𐎶 𐎶 𐎶	atti ... .. = <i>thou</i>
<i>Com. Gend.</i> ...	𐎶 𐎶 𐎶 𐎶	cātu ... ..
	𐎶 𐎶 𐎶 𐎶	cāta ... ..
<i>Plural, Masc.</i> ...	𐎶 𐎶 𐎶 𐎶	attunu ... .. = <i>you</i>
„ <i>Fem.</i> ...	𐎶 𐎶 𐎶 𐎶	[at-ti-na] ... .. = <i>you</i>
3. <i>Sing. Masc.</i> ...	<div> <div>𐎶 𐎶 𐎶</div> <div>𐎶</div> </div>	sū ... .. = <i>he, it, him</i>
<i>Fem.</i> ...	<div> <div>𐎶 𐎶</div> <div>𐎶</div> </div>	si ... .. = <i>she, it, her</i>
<i>Plural, Masc.</i> ...	<div> <div>𐎶 𐎶</div> <div>𐎶 𐎶 𐎶</div> <div>𐎶 𐎶 𐎶</div> <div>𐎶 𐎶 𐎶</div> <div>𐎶 𐎶 𐎶</div> </div>	<div> <div>sūnu ... ..</div> <div>sun ... ..</div> <div>sunūtu ... ..</div> <div>sunūti ... ..</div> <div>sunūt ... ..</div> </div> = <i>they, them</i>
„ <i>Fem.</i> ...	<div> <div>𐎶 𐎶 𐎶</div> <div>𐎶 𐎶 𐎶</div> <div>𐎶 𐎶 𐎶</div> </div>	<div> <div>sina ... ..</div> <div>sin ... ..</div> <div>sināti ... ..</div> </div> = <i>they, them</i>

*Yā-ti* (*yā-ti-ma*) and *cātu* (*cā-ta*) are more substantival in their use than the other forms of the first two personal pronouns, and are generally met with as the first words of a sentence. Besides *yā-ti* we also find  $\text{𐎶𐎵𐎶𐎵} \text{ } \langle \text{𐎶} \rangle$  *yā-si* and  $\text{𐎶𐎵𐎶𐎵} \text{ } \langle \text{𐎶} \rangle$  *ai-si*.

The Possessive Pronouns are suffixed to the Nouns and Verbs. The following is a list of them :—

POSSESSIVE PRONOUN AFFIXES OF THE NOUN.

1. Sing. Com. Gend. $\text{𐎶𐎵𐎶𐎵}, \text{𐎶𐎵}$	ya, ā ... .. = <i>my</i> ; also i, as $\text{𐎶𐎵} \text{ } \text{𐎶𐎵}$ to be read 'āb-i, my father
Plural " $\left\{ \begin{array}{l} \text{𐎶𐎵𐎶𐎵} \\ \text{𐎶𐎵} \end{array} \right.$	ni ... .. } = <i>our</i> nu ... .. }
2. Sing. Masc. ... $\text{𐎶𐎵𐎶𐎵}$	ca, also -c ... = <i>thy</i>
" Fem. ... $\text{𐎶𐎵𐎶𐎵}$	ci ... .. = <i>thy</i>
Plural, Masc. ... $\text{𐎶𐎵𐎶𐎵} \text{ } \text{𐎶𐎵}$	cunu, also cun = <i>your</i>
" Fem. ... $\text{𐎶𐎵𐎶𐎵} \text{ } \text{𐎶𐎵}$	[cina] ... .. = <i>your</i>
3. Sing. Masc. ... $\text{𐎶𐎵}$	su, also -s ... = <i>his, its</i>
" Fem. ... $\left\{ \begin{array}{l} \text{𐎶𐎵} \\ \text{𐎶𐎵} \end{array} \right.$	sa ... .. } = <i>her, its</i> si ... .. }
Plural, Masc. ... $\text{𐎶𐎵𐎶𐎵} \text{ } \text{𐎶𐎵}$	šunu, also sun = <i>their</i>
" Fem. ... $\text{𐎶𐎵𐎶𐎵} \text{ } \text{𐎶𐎵}$	sina, also sin... = <i>their</i>

*Ya* and *ā* were used as the pronoun suffix of the first person if the noun terminated in a vowel, *i* if it terminated in a consonant.

When the noun ends in *d*, *dh*, *t*, *s*, *ś*, *z*, or *ts*, the third person suffix becomes *šu*, *ša*, &c., as *khi-ri-it-šu* "its ditch," *bit-šu* "his house." The last letter of the noun is very frequently assimilated to the *ś* of the suffix, as *khi-ri-iś-šu*, *biś-šu*; and then the reduplication may be dropped, so that we get *khi-ri-šu*, *bi-šu*.

In the later period of the language, the possessive pronouns are attached to the substantive *at-tu* "being" or "essence," and the compound is then used as an emphatic repetition of the pronoun; thus 𐎠𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 *zir-ya at-tū-a* = "my own race" (literally "my race (which is) mine"), 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 *at-tu-u-d, a-bu-u-a* "to me (was) my father."

When the accent fell on the last vowel of the noun to which the possessive pronoun was suffixed, the initial consonant of the second and third pronoun suffixes were often doubled, as 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 *cir-bu-us-su* "its interior," for *cirbū-su*.

# POSSESSIVE PRONOUN SUFFIXES OF THE VERB.

1. <i>Sing.</i>	-anni, -inni, -nni, -ni ...	... <i>Plural</i>	-annini, -annu, -nini, -nu
2. „ <i>Masc.</i>	-acca, -icca, -cca, -ca, -c ...	„	-accunu, -accun, -cunu, -cun
2. „ <i>Fem.</i>	-acci, -icci, -cci, -ci ...	„	-accina, -accin, -cina, -cin
3. „ <i>Masc.</i>	-assu, -issu, -su, -s ...	„	-assunuti, -assunu, -assun, -sunutu (v), -sunuti (v), -sunuta (v), -sunu, -sun
3. „ <i>Fem.</i>	-assi, -assa, -ssa, -ssi, -sa, -si ...	„	-assinati, -assina, -assin, -sinatu (v), sinati (v), -sinata (v), -sina, -sin

A final *n* might be assimilated to the *initial s* of the 3rd person suffix; thus 𐎶𐎵𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 *in-da-na-as-su-nu-ti* "he gave them," for *indanan-sunuti*.

Besides *-cunu*, we also find 𐎶𐎵 𐎶𐎵 𐎶𐎵 *cu-nu-ti*, and besides 𐎶𐎵 𐎶𐎵 𐎶𐎵 *sunuti* and 𐎶𐎵 𐎶𐎵 𐎶𐎵 *sinati*, we find *su-nu-siv* or *su-nu-si* and *si-na-si-iv*, just as *yāsi* appears by the side of *yāti*. *An-na-si* (*na-si*), "us," occurs in the account of the Deluge, col. iv., line 26.

𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 *I - y Rev. 5.*

*atanu cunusi* (K 2. 1. 1. 9.)








sa = 'u' iv. 27. 41.

## THE DEMONSTRATIVE PRONOUNS.

<i>Sing.</i>		<i>Plural.</i>	
<i>Masc.</i> ...	su'atu, su'ati, su'ata = <i>this, that</i> ...		su'atunu, su'atun, sātunu
<i>Fem.</i> ...	si'atu, ...	}	
„ ...	sa'atu (or sātu), ... sa'ati, sa'ata ...		su'atina, satina, sinatina
<i>Masc.</i> ...	sa'asu, or sāsu = <i>this, that</i> ...		sāsunu, sāsun
<i>Fem.</i> ...	sa'asa or sāsa, sa'asi ... or sāsi		sa'asina or sāsina

Three demonstratives are used to determinate distance, **𐎶𐎵** *ammu* or **𐎶** *ma* (“hic”) “this by me;” **𐎶𐎵** *annu* (“iste”) “that by you;” and **𐎶𐎵** *'ullu* (“ille”) “that by him.” Of *ammu* we find only the sing. fem. **𐎶𐎵** *ammāte*, and *mā* (**𐎶𐎵**) or *ma* the contracted form of the sing. masc. *amma*, and the pl. masc. *ammūta*, which is used as a suffix. Thus we have *šar Assur-ma*, “king of this same Assyria;” *anni-ma* or *an-ma*, “myself” (literally, “this person here”); **𐎶𐎵** *ina sanati-ma sī'ati* “in this very year.” This suffix is especially common at the end of the astrological tablets.

<i>Sing. Masc.</i> ...	an-nu ...	...	...	<i>Plural, Masc.</i> ...	an-nu-tu, an-nu-tav, an-ni-e
„ „	an-ni-i, an-ni, a-an-ni	...	...	„ „	an-nu-ti
„ „	an-na-a, an-na	...	...		
„ <i>Fem.</i> ...	an-nā-tu, a-a-na-ti	...	...	„ <i>Fem.</i> ...	an-na-a-ti, an-nā-tav, an-ni-ti
„ „	[an-nī-tu]	...	...	„ „	an-ne-tav, an-ni-tav, an-ni-ti
„ <i>Masc.</i> ...	ul-lu ...	...	...	„ <i>Masc.</i> ...	ul-lu-tu
„ „	ul-li, ul-li-e	...	...		
„ „	ul-la ...	...	...		
„ <i>Fem.</i> ...	ul-lā-tu ...	...	...	„ <i>Fem.</i> ...	[ul-la-a-tu]

From *ullu* was formed in later times the adj.    *ulluai* "on the further side."

In the Persian period we find a new demonstrative 'aga, or *haga*, or *hagat* :

*Sing. Masc.* ... ʔʔ ʔʔʔʔʔ ʔʔʔ 'aga, 'a-ga-a, a-ga-h ... *Com. gen.* ... ʔʔ ʔʔʔʔʔ ʔʔʔ 'a-ga-a  
 „ *Fem.* ... ʔʔ ʔʔʔʔʔ ʔʔʔʔʔʔ 'a-ga-ta

This pronoun was further compounded with *annu* and the personal pronouns, so as to strengthen the determinative idea ; thus :

*Singular, Masc.* ... ʔʔ = ʔʔʔʔ > ʔʔ ʔʔ 'agannu, 'aganna  
 „ „ ... ʔʔ = ʔʔʔʔ ʔʔ = ʔʔʔʔ 'aga-su'u, *he namely*  
*Plural, Masc.* ... ʔʔ = ʔʔʔʔ > ʔʔ ʔʔ > ʔʔʔʔʔʔ 'agannutu, aganutu  
 „ *Fem.* ... ʔʔ = ʔʔʔʔ > ʔʔ ʔʔʔʔ > ʔʔʔʔʔʔ 'agannitu, 'aganet  
 „ „ ... ʔʔ = ʔʔʔʔʔ ʔʔ ʔʔʔʔ 'aga-sunu, *they namely*

Instead of 'aga-sū, sū-aga also occurs, and *aga* is frequently used like a mere article.



## RELATIVE PRONOUNS.

The Relative Pronoun is 𐎶 *sa*, of all numbers and genders, which was originally a demonstrative. It may be understood, as in English, "the man I saw" for "the man *whom* I saw." It is often used to express the periphrastic genitive, when instead of the construct state, the full form of the first noun with the case-ending is given followed by *sa*, which then means exactly our "of." Thus 𐎶𐎶𐎶 𐎶 𐎶𐎶𐎶 *šarru sa matâti* "king of the world." Sometimes the first noun was omitted, as *ina sa Gargamis* "according to (the maneh) of Carchemish."

The Interrogative Pronoun is 𐎶𐎶 *man-nu*, 𐎶𐎶 *mā-nu*, or 𐎶 *man*, "who?" "what?" "which." Sometimes it is contracted into *ma-a*. *Mi-e* or *mi* also signified "who," and may be suffixed to *mannu*, forming 𐎶𐎶 𐎶𐎶 *mannu-me*, "who."

The Indefinite Pronouns are the indeclinable 𐎶𐎶𐎶𐎶 *ma-nam-ma*, *ma-na-ma*, *man-ma*, *ma-am-man*, *ma-am-ma*, or *ma-num-ma*, "anybody," and 𐎶𐎶𐎶𐎶𐎶 *mi-im-ma*, "anything." The negative 𐎶𐎶 *la* or 𐎶𐎶𐎶 *ul*, joined in the same sentence with these pronouns, gave them a negative meaning, "nobody," "nothing." This negative meaning might be retained even when the accompanying negative was dropped, like *personne*, &c., in French. 𐎶𐎶 𐎶𐎶𐎶𐎶𐎶 *ai-um-ma* or *ya-um-ma*, with the negative understood, and 𐎶𐎶𐎶𐎶 *nin* also, signified "nobody." 𐎶𐎶𐎶𐎶𐎶 *matina* was "at any time," or "in any place." The indeclinable 𐎶𐎶𐎶𐎶 *māla* = "as many as." "Some, others," was expressed by 𐎶𐎶𐎶𐎶𐎶 *ā-nu-te*—*ā-nu-te*, and 𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶 *a-kha-di*—*a-kha-di*. *A-kha-ri-tu* = "other," *sa-num-ma* = "another," *estin ana estin* = "one to another."

The Reflexive Pronoun is 𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶 *ra-ma-nu*, *ra-ma-ni*, *ra-ma-na* "self," to which the possessive pronouns were suffixed, as *ra-ma-ni-ya* "myself," *ra-ma-nu-ca* or *ra-ma-nu-uc-ca* "thyself," *ra-ma-ni-su-un* "themselves." 𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶 *gadu* also was used for "individual," and "myself" might be expressed by 𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶 *an-ni-ma* or 𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶 *an-ma* (literally "this (man) here").

# THE VERB.

Assyrian Verbs are for the most part trilateral, that is to say, the root consists of three consonants or semi-consonants.

If the root consist of three consonants the verb is called *complete*; if one or more of the three radical letters are semi-consonants which easily pass into vowels (*h* or *ḥ* becoming *a*; *v* or *ṽ* becoming *u*; *y* or *ṽ* becoming *i*; and *e* or *y* losing its guttural sound), the verb is called *defective*.

There are four principal Conjugations :—

- (1) Kal, the simplest form, with an active (more rarely a neuter) signification, as  $\text{𐎧𐎢𐎵}$   $\langle \text{𐎶𐎵} \rangle$  *ictum* "he concealed."
- (2) Niphal, the passive of Kal, formed by prefixing *n*, which may be assimilated to the following vowel, as  $\text{𐎧𐎢𐎵}$   $\text{𐎶𐎵}$   $\langle \text{𐎶𐎵} \rangle$  *iccatum* "he was concealed" (for *incatum*).
- (3) Pael, with an intensive (and hence, sometimes a causative) signification, formed by doubling the second radical letter of the root, and conjugating the persons with an inserted *u*, as  $\text{𐎧𐎢𐎵}$   $\text{𐎶𐎵}$   $\langle \text{𐎶𐎵} \rangle$  *yucattum* (= *i-u-cattum*) "he did conceal."
- (4) Shaphel, with a causative signification, formed by prefixing *s(a)* to the root, and conjugating the persons with inserted *u*, as  $\text{𐎧𐎢𐎵}$   $\text{𐎶𐎵}$   $\langle \text{𐎶𐎵} \rangle$  *yusactum* "he caused to conceal."

Instead of Shaphel, concave verbs [see below] have *Aphel*, *s* having been changed into *h* and lost, as  $\text{𐎧𐎢𐎵}$   $\text{𐎶𐎵}$   $\langle \text{𐎶𐎵} \rangle$  *yudhib* "he caused to be good."

Each of the four principal conjugations has two secondary forms made by inserting *t* and *tan* after the first consonant; thus :—

- (1a) Iphtéal from Kal, as  $\text{𐎧𐎢𐎵}$   $\text{𐎶𐎵}$   $\langle \text{𐎶𐎵} \rangle$  *ic-ta-tum*.
- (1b) Iphtanéal from Kal, as  $\text{𐎧𐎢𐎵}$   $\text{𐎶𐎵}$   $\langle \text{𐎶𐎵} \rangle$  *ic-tan-tum*.

- (2a) Ittaphal from Niphal, as *it-ta-ctum* (for *in-ta-ctum*).  
 (2b) Ittanaphal from Niphal, as *it-tan-accatum* (for *in-tan-accatum*).  
 (3a) Iphtaal from Pael, as *yuc-ta-ttum*.  
 (3b) Iphtanaal from Pael, as *yuc-tan-attum*.  
 (4a) Istaphal from Shaphel, as *yus-ta-ctum* or *yul-ta-ctum*.  
 (4b) Istanaphal from Shaphel, as *yus-tan-actum* or *yul-tan-actum*.

From the Aphel of concave verbs is formed an Itaphal, as *yu-ta-dhib*.

These secondary conjugations have a reflexive force.

Niphal and Shaphel (and also probably Aphel) admit also of *Paelised* conjugations, (2c) Niphael, as *iccattum*, and (4c) Shaphael, as *yuscattum*.



From Niphal, Pael, and Shaphel, other intensive conjugations could be formed by repeating the last radical : thus (2nd) Niphalel, as *iccatumim*; (3rd) Palel, as *yucatumim*; and (4th) Shaphalel, as *yusactumim*.

Except Kal and Niphal, which stood in the relation of active and passive to one another, the other conjugations had passives formed by changing the vowels of the root into *u*, thus :

- (3) Pael makes *yucuttum* (permansive, *cuttum*).  
 (4) Shaphel makes *yus-cu-tum* (permansive, *sucutum* or *sucatum*).  
 Aphel makes *yudhub*.  
 (4a) Istaphal makes (permansive) *sutactim*.


The MOODS are five in number—(1) the indicative, (2) the subjunctive, (3) the imperative, (4) the precative, and (5) the infinitive.

The indicative possesses two primary and three secondary TENSES—(1) the permansive or perfect; (2) the aorist or imperfect; (3) the present, a modified form of the aorist; (4) the perfect or pluperfect, the older form of the aorist; and (5) the future, the older form of the present.

The original tenses of the verb were (1) the perfect (permansive) and (2) the imperfect (aorist); but under the influence of Accadian, the imperfect split itself into two forms, one shorter (as  *iscun* "he made") and one longer (as  *isaccin* "he makes"), which came to be used with a real tense-distinction of meaning (as in Ethiopic). The longer and more primitive form of the present (*isaccinu*) came further to be used with a future force; and the longer and more primitive form of the aorist (*iscunu*), from its being adopted after words like "when" or "who," came to have generally a perfect or pluperfect sense.

The permansive (perfect) has grown out of the close attachment of abbreviated forms of the personal pronouns to nouns and participles into a true tense.

Besides the apocopated or ordinary aorist (*iscun*) and the pluperfect aorist (*iscunu*), there exists (1) a conditional or motive aorist (*iscuna*) formed by the attachment of *a*, "the augment of motion," to the apocopated aorist, and (2) the energetic aorist formed by the retention of the original mimmatum, *iscunum(ma)*, *iscunim(ma)*, *iscunam(ma)*. There was also another form of the aorist which ended in *-i* (as *iscuni*).

These terminations of the aorist in *-u*, *-i*, *-a*, answer to the three case-endings of the noun, the apocopated aorist corresponding with the construct state, and go back to a time when but little distinction was made between the noun and the verb. The subjunctive mood is used in relative and conditional clauses, and is denoted by the addition of the particle *nt*, which may be placed after the possessive pronoun suffix, as  *ci ikabu-su-ni* "when he had called it."

The imperative is confined to the 2nd person, the 2nd pers. sing. masc. giving the simplest form of the verb (as *sucun*, *rikhits*, *tsabat*), the vowels always being the same in both syllables, the 2nd pers. fem. ending in *i* (as *sucini* or

*sucni*), the 2nd pers. pl. masc. in *-u* (as *sucinu* or *sucnu*) and the 2nd pers. pl. fem. in *ā* (as *sucinā* or *sucnā*). The 2nd pers. sing. masc. may take the augment of motion *-ā* (as *sucunā* or *sucnā*). The precativè is formed by prefixing *lu* or *li* (the vowel of which coalesces with the vowel of the person-prefix in the 1st and 3rd persons) to any one of the forms of the aorist. It is generally used in the 3rd person, as *liscun* "may he place." The infinitive is really a verbal substantive and declined accordingly.

Besides the moods, every conjugation possesses a participle, which, except in Kal and the Pael of concave verbs, prefixes *mu-*.

There are three *numbers*, singular, plural, and dual, but the dual which ends in *-ā* is only found in the 3rd person.

There are three Persons in the singular and plural, the 2nd and 3rd having different forms for masculine and feminine.

A feminine nominative, however, is often used improperly with a masculine verb (as 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 *Istar yusapri* "the goddess Istar disclosed") and on the other hand, in the 2nd pers. plural (especially in the imperative) we frequently find the feminine instead of the masculine form.

There are many contracted forms in the Assyrian verb, produced chiefly by dropping a short *-i* or *-ā*; thus 𐎶𐎵 𐎶𐎵 𐎶𐎵 *tastalmi* for *tastalami*, 𐎶𐎵 𐎶𐎵 𐎶𐎵 *taptikdi* for *taptikidi*, 𐎶𐎵 𐎶𐎵 𐎶𐎵 *ittalcu* for *ittallicu*, 𐎶𐎵 𐎶𐎵 𐎶𐎵 *tasalmu* for *tasallimu*, *usziz* or *ulziz* for *usaziz*.

*D*, *ts*, *z*, or *s* assimilate the inserted *t* of the secondary conjugations, as 𐎶𐎵 𐎶𐎵 𐎶𐎵 *its-tsa-bat* for 𐎶𐎵 𐎶𐎵 𐎶𐎵 *its-ta-bat*, 𐎶𐎵 𐎶𐎵 𐎶𐎵 *iz-za-car* for *iz-ta-car*.

*S* may change the *t* into *s* becoming *s* itself, as 𐎶𐎵 𐎶𐎵 𐎶𐎵 *iš-sa-can* and *i-sa-can* for 𐎶𐎵 𐎶𐎵 𐎶𐎵 *is-ta-can*.

The enclitic conjunction *vā* ("and") is attached very closely to the termination of the verb.

The vowel of the syllable which follows the first radical in the aorist and present is sometimes weakened to *i* or *e*, through assimilation to the vowel of the next syllable; as 𐎶𐎵 𐎶𐎵 𐎶𐎵 *i-ve-es-sir*, "he abandons;" 𐎶𐎵 𐎶𐎵 𐎶𐎵 *yu-se-pi-ic*, "he heaped up;" 𐎶𐎵 𐎶𐎵 𐎶𐎵 *yu-se-ec-nis*, "he caused to submit;" 𐎶𐎵 𐎶𐎵 𐎶𐎵 *yup-te-kid*, "he overlooked;" 𐎶𐎵 𐎶𐎵 𐎶𐎵 *i-se-er-ri*, "he stretches;" 𐎶𐎵 𐎶𐎵 𐎶𐎵 *ip-pi-sid-du*, "they were extended."

PARADIGMS.

*The Strong or Complete Verb.*

KAL.

The second vowel of the aorist may be either *a*, *i*, or *u*, as *iscun* "he placed," *ipdhir* "he freed," *itsbat* "he took," but *u* is most common.

The third vowel of the present may similarly be either *a*, *i*, or *u*, as *inaccar* "he estranges," *isaccin* "he places," *idammum* "it passes away," but *i* is, by far, the most common vowel.

The first person singular of the aorist sometimes has *e* in Babylonian instead of *a*, as <<< 𐎶𐎵𐎶𐎵 *esnik* for *asnik*, and verbs 𐎶𐎵 (see *infra*) in Assyrian might adopt the same vowel.

PERMANENTIVE [or Perfect].—Singular.				PRESENT.—Singular.			
1.	𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	sac-na-cu or sac-na-ac	𐎶𐎵	𐎶𐎵𐎶𐎵	𐎶𐎵	a-sac-cin "I place"
2. <i>Masc.</i>	"	"	sac-na-at	"	"	"	ta-sac-cin
2. <i>Fem.</i>	"	"	sac-na-at	"	"	"	ta-sac-ci-ni <i>tarbatu</i>
3. <i>Masc.</i>	"	"	sa-cin (𐎶𐎵 𐎶𐎵)	"	"	"	i-sac-cin
3. <i>Fem.</i>	"	"	sac-na-a-at (sacnāt)	"	"	"	ta-sac-cin
<i>Plural.</i>				<i>Plural.</i>			
1.	"	"	? <i>asna</i>	𐎶𐎵	𐎶𐎵𐎶𐎵	𐎶𐎵	ni-sac-cin
2. <i>Masc.</i>	"	"	sac-na-tu-nu	"	"	"	ta-sac-ci-nu
2. <i>Fem.</i>	"	"	[? sac-na-ti-na]	"	"	"	ta-sac-ci-na
3. <i>Masc.</i>	"	"	sac-nu	"	"	"	i-sac-ci-nu
3. <i>Fem.</i>	"	"	sac-na	"	"	"	i-sac-ci-na
<i>Dual.</i>				<i>Dual.</i>			
3.	𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	sac-na-a [sacnā] ...	"	"	"	[i-sac-ci-na-a]



## AORIST.

*Singular.*

1.		𐎶𐎵𐎶𐎵	as-cun	𐎶𐎵𐎶𐎵𐎶𐎵	ar-khi-its	𐎶𐎵𐎶𐎵𐎶𐎵	ats-bat
			(“ <i>I placed</i> ”);		(“ <i>I inundated</i> ”);		(“ <i>I took</i> ”)
2. <i>Masc.</i>	”	”	tas-cun;	”	”	tar-khi-its;	”
2. <i>Fem.</i>	”	”	tas-cu-ni;	”	”	tar-khi-tsi;	”
3. <i>Masc.</i>	”	”	is-cun;	”	”	ir-khi-its;	”
3. <i>Fem.</i>	”	”	tas-cun;	”	”	tar-khi-its;	”

*Plural.*

1.		𐎶𐎵𐎶𐎵𐎶𐎵	ni-is-cun;	𐎶𐎵𐎶𐎵𐎶𐎵	ni-ir-khi-its;	𐎶𐎵𐎶𐎵𐎶𐎵	ni-its-bat
2. <i>Masc.</i>	”	”	tas-cu-nu;	”	”	tar-khi-tsu;	”
2. <i>Fem.</i>	”	”	tas-cu-na;	”	”	tar-khi-tsa;	”
3. <i>Masc.</i>	”	”	is-cu-nu;	”	”	ir-khi-tsu;	”
3. <i>Fem.</i>	”	”	is-cu-na;	”	”	ir-khi-tsa;	”

*Dual.*

3.		𐎶𐎵𐎶𐎵𐎶𐎵	{ is-cu-na-a [iscunā]; }	𐎶𐎵𐎶𐎵𐎶𐎵	ir-khi-tsa-a;	𐎶𐎵𐎶𐎵𐎶𐎵	its-ba-ta-a
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The student will form the future and pluperfect by attaching the vowel *-u* to those singular forms of the present and aorist which end in a consonant, and *-uni* (also *-unu*, *-unuv*, and *-univ*) to those plural forms of the same tenses which end in a consonant.

## IMPERATIVE.




<i>Sing.</i>	2. <i>Masc.</i>	𐎶𐎵𐎶𐎵𐎶𐎵	su-cun;	𐎶𐎵𐎶𐎵𐎶𐎵	ri-khi-its;	𐎶𐎵𐎶𐎵𐎶𐎵	tsa-bat
”	2. <i>Fem.</i>	”	su-ci-ni <i>or</i>	”	”	ri-khi-tsi <i>or</i>	”
			su-uc-ni;			ri-ikh-tsi;	”
<i>Plu.</i>	2. <i>Masc.</i>	”	su-ci-nu <i>or</i>	”	”	ri-khi-tsu <i>or</i>	”
			su-uc-nu;			ri-ikh-tsu;	”
”	2. <i>Fem.</i>	”	su-ci-na <i>or</i>	”	”	ri-khi-tsa <i>or</i>	”
			su-uc-na;			ri-ikh-tsa;	”

**PRECATIVE.**

*Singular.*








1.     lu-us-cun;     lu-ur-khi-its;     lu-uts-bat
2. *Masc.* " " lu-tas-cun; " " lu-tar-khi-its; " " lu-ta-ats-bat
3. *M. & F.* " " li-is-cun; " " li-ir-khi-its; " " li-its-bat

*Plural.*

3. *Masc.*  li-is-cu-nu ;  li-ir-khi-tsu ;  
 3. *Fem.* " " li-is-cu-na ; " " li-ir-khi-tsa ;  
 3. *Masc.*  li-its-ba-tu  
 3. *Fem.* " " li-its-ba-ta

The augment of motion and the mimimation may be attached to all the above forms. When the augment of motion is attached to the 2nd person masc. plur. of the imperative *u+a* passes through *va* into *ā*; thus  $\overline{\text{su}} + \overline{\text{uc}} + \overline{\text{nā}}$  (or  $\overline{\text{su}} + \overline{\text{uc}} + \overline{\text{na}} + \overline{\text{a}}$ ) instead of *su-uc-nu-a*.

**INFINITIVE.**

  nu      *to dwell.*  
        *to inundate.*  
  tu      *to seize.*

**PARTICIPLE.**

𠂔 𠂔 𠂔	sā-ci-nu	<i>dwelling.</i>
𠂔 𠂔 𠂔 𠂔 𠂔	rā-khi-tsu	<i>inundating.</i>
𠂔 𠂔 𠂔 𠂔	tsā-bi-tu	<i>seising.</i>

## IPHTEAL.

## PERMANSIVE (Perfect).

*Singular.*

1. sit-cu-na-cu ...

2. *Masc.* " " [sit-cu-na-at] ...

2. *Fem.* " " ? ...

3. *Masc.* " " sit-cun ...

3. *Fem.* " " sit-cu-nat ...

*Plural.*

1. " " ? ...

2. *Masc.* " " ? ...

2. *Fem.* " " ? ...

3. *Masc.* " " sit-cu-nu ...

3. *Fem.* " " sit-cu-na ...

*Dual.*

3. " " [sit-cu-na-a] ...

*Si - ta - cu - na - ub*

## PRESENT.

*Singular.*

as-tac-can

as-ta-can

al-ta-can

" " tas-tac-can, &c.

" " tas-tac-ca-ni

" " is-tac-can

" " tas-tac-can

*Plural.*

nis-tac-can

" " tas-tac-ca-nu

" " tas-tac-ca-na

" " is-tac-ca-nu

" " is-tac-ca-na

*Dual.*

[is-tac-ca-na-a]

## AORIST.

*Singular.*

1. as-ta-cin, al-ta-cin ; ap-te-kid "*I overlooked*"

2. *Masc.* " " tas-ta-cin, &c. ; " " ta-ap-te-kid

3. *Fem.* " " tas-ta-ci-ni ; " " ta-ap-te-ki-di

3. *Masc.* " " is-ta-cin ; " " ip-te-kid

3. *Fem.* " " tas-ta-cin ; " " ta-ap-te-kid

*Plural.*

1. nis-ta-cin ; ni-ip-te-kid

2. *Masc.* " " tas-ta-ci-nu ; " " ta-ap-te-ki-du

2. *Fem.* " " tas-ta-ci-na ; " " tap-te-ki-da

3. *Masc.* " " is-ta-ci-nu ; " " ip-te-ki-du

3. *Fem.* " " is-ta-ci-na ; " " ip-te-ki-da

*Dual.*

3. " " [is-ta-ci-na-a] " " [ip-te-ki-da-a]

IPHTEAL—*continued.*

IMPERATIVE.

	<i>Singular.</i>		<i>Plural.</i>	
2. <i>Masc.</i>	𐎶𐎵𐎶𐎶𐎶𐎶	sit-cin, patkid	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶	sit-ci-nu
2. <i>Fem.</i>	” ”	sit-ci-ni	” ”	sit-ci-na

PRECATIVE.

*Singular.*

1.	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶	lu-us-ta-can ;	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶	lu-up-te-kid
3.	” ”	li-is-ta-can ;	” ”	li-ip-te-kid

*Plural.*

3. <i>M.</i>	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶	li-is-ta-ca-nu ;	𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶	li-ip-te-ki-du
3. <i>F.</i>	” ”	li-is-ta-ca-na ;	” ”	li-ip-te-ki-da

INFINITIVE.

𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶 sit-cu-nu ; 𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶 pit-ku-du

PARTICIPLE.

𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶 mus-ta-ca-nu, mul-ta-ca-nu  
 𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶 mu-up-te-ki-du

ta ab-ta-nam-<sup>3+t</sup>ga-ay "then first" IV. 30. 42.

ta-ab-sa-na-ah-ha-<sup>3+t</sup> IV. 30. 44.

## NIPHAL.

## PERMANISIVE (Perfect).

*Singular.*

1. ... [na-as-cu-na-cu]  
 2. *Masc.* ... [na-as-cu-na-at]  
 2. *Fem.* ... ?  
 3. *Masc.* 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣 na-as-cun  
 3. *Fem.* " " [na-as-cu-nat]

na-as-cun (Gen. 14. 29. 56.)

*Plural.*

1. ? " " ...  
 2. *Masc.* ? " " ...  
 2. *Fem.* ? " " ...  
 3. *Masc.* 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣 na-as-cu-nu  
 3. *Fem.* " " na-as-cu-na

*Dual.*

3. ... [na-as-cu-na-a]

## IMPERATIVE.

*Singular.*

2. *Masc.* 𐎠𐎢𐎣𐎠𐎢𐎣 na-as-cin  
 2. *Fem.* " " na-as-ci-ni

*Plural.*

2. *Masc.* " " na-as-ci-nu  
 2. *Fem.* " " na-as-ci-na

## PRESENT.

*Singular.*

- 𐎠𐎢𐎣𐎠𐎢𐎣 as-sa-can  
 " " tas-sa-can  
 " " tas-sa-ca-ni  
 " " is-sa-ca-an  
 " " tas-sa-can

*Plural.*

- 𐎠𐎢𐎣𐎠𐎢𐎣𐎠𐎢𐎣 ni-is-sa-can  
 " " tas-sa-ca-nu  
 " " tas-sa-ca-na  
 𐎠𐎢𐎣𐎠𐎢𐎣 is-sa-ca-nu  
 " " is-sa-ca-na

*Dual.*

- " " [is-sa-ca-na-a]

## PRECATIVE.

*Singular.*

1. 𐎠𐎢𐎣𐎠𐎢𐎣 lu-us-sa-cin  
 3. " " li-is-sa-cin

*Plural.*

3. *Masc.* " " lis-sa-ci-nu,  
 lis-sac-nu  
 3. *Fem.* " " lis-sa-ci-na,  
 lis-sac-na

## AORIST.

*Singular.*

1. 𐎠𐎢𐎣𐎠𐎢𐎣 as-sa-cin, as-sa-cun  
 2. *Masc.* " " tas-sa-cin, tas-sa-cun  
 2. *Fem.* " " tas-sa-ci-ni, tas-sa-cu-ni  
 3. *Masc.* " " is-sa-cin, is-sa-cun  
 3. *Fem.* " " tas-sa-cin, tas-sa-cun

AORIST—*Continued.*

*Plural.*

1.	𐎶𐎵𐎶𐎶𐎶𐎶	na-as-sa-cin, na-as-sa-cun
2. <i>Masc.</i>	” ”	tas-sa-ci-nu, tas-sa-cu-nu
2. <i>Fem.</i>	” ”	tas-sa-ci-na, tas-sa-cu-na
3. <i>Masc.</i>	” ”	is-sa-ci-nu, is-sa-cu-nu
3. <i>Fem.</i>	” ”	is-sa-ci-na, is-sa-cu-na

*Dual.*

3	” ”	[is-sa-ci-na-a]
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INFINITIVE.

𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶 na-as-ca-a-nu [nascānu]

PARTICIPLE.

𐎶𐎵𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶 mu-se-es-sa-ci-nu [musessacinu]



## ITTAPHAL.

PERMANSIVE ( <i>or</i> Perfect).				PRESENT.	
<i>Singular.</i>				<i>Singular.</i>	
1.	[na-as-te-cu-na-cu?], &c.	...	...	1.	𐎶𐎶𐎶𐎶𐎶𐎶 at-ta-as-can, &c.
IMPERATIVE.				PRECATIVE.	
<i>Singular.</i>				<i>Singular.</i>	
2. <i>Masc.</i>	ni-tas-cin (?), &c.	...	...	3.	” ” li-it-tas-cin, &c.
AORIST.				INFINITIVE.	PARTICIPLE.
<i>Singular.</i>				na-at-sa-cā-nu	mut-tas-ca-nu
1.	𐎶𐎶𐎶𐎶𐎶𐎶 at-ta-as-cin				
	at-ta-as-cun, &c.				

## PAEL.

PERMANSIVE ( <i>or</i> Perfect).				PRESENT	
<i>Singular.</i>				<i>Singular.</i>	
1.	𐎶𐎶𐎶𐎶𐎶𐎶	sac-ca-na-cu		1.	𐎶𐎶𐎶𐎶𐎶 u-sac-can
2. <i>Masc.</i>	” ”	[sac-ca-na-at]		2. <i>Masc.</i>	” ” tu-sac-can
2. <i>Fem.</i>	” ”	?		2. <i>Fem.</i>	” ” tu-sac-ca-ni, tu-sac-ni
3. <i>Masc.</i>	𐎶𐎶𐎶𐎶	sac-can		3. <i>Masc.</i>	” ” yu-sac-can
3. <i>Fem.</i>	” ”	sac-ca-nat		3. <i>Fem.</i>	” ” tu-sac-can
<i>Plural.</i>				<i>Plural.</i>	
1.	...	?		1.	𐎶𐎶𐎶𐎶𐎶 nu-sac-can
2. <i>Masc.</i>	...	?		2. <i>Masc.</i>	” ” tu-sac-ca-nu
2. <i>Fem.</i>	...	?		2. <i>Fem.</i>	” ” tu-sac-ca-na
3. <i>Masc.</i>	...	sac-ca-nu		3. <i>Masc.</i>	” ” yu-sac-ca-nu
3. <i>Fem.</i>	...	[sac-ca-na]		3. <i>Fem.</i>	” ” yu-sac-ca-na
<i>Dual.</i>				<i>Dual.</i>	
3.	...	[sac-ca-na-a]		3.	” ” [yu-sac-ca-na-a]

PAEL—*continued.*

IMPERATIVE.		
<i>Singular.</i>		
2. <i>Masc.</i>		suc-cin (su-cin)
2. <i>Fem.</i>	"	suc-ci-ni
<i>Plural.</i>		
2. <i>Masc.</i>		suc-ci-nu
2. <i>Fem.</i>	"	suc-ci-na

PRECATIVE.		
<i>Singular.</i>		
1.		lu-sac-can
3.	" "	lu-sac-can, lu-sac-cin
<i>Plural.</i>		
3. <i>Masc.</i>		lu-sac-ca-nu
3. <i>Fem.</i>	" "	lu-sac-ca-na

AORIST.

<i>Singular.</i>		
1.		u-sac-cin u-sac-cun u-sic-cin
2. <i>Masc.</i>	" "	tu-sac-cin tu-sac-cun tu-sic-sin
2. <i>Fem.</i>	" "	tu-sac-si-ni, &c.
3. <i>Masc.</i>	" "	yu-sac-cin
3. <i>Fem.</i>	" "	tu-sac-cin

<i>Plural.</i>		
1.		nu-sac-cin
2. <i>Masc.</i>	" "	tu-sac-ci-nu
2. <i>Fem.</i>	" "	tu-sac-ci-na
3. <i>Masc.</i>	" "	yu-sac-ci-nu
3. <i>Fem.</i>	" "	yu-sac-ci-na
<i>Dual.</i>		
3.	" "	[yu-sac-ci-na-a]

INFINITIVE.		
	sac-cā-nu	[ <i>but the infin. passive is more common</i> ]
<i>Infin. pass.</i>	suc-cu-nu	

PARTICIPLE.		
	mu-sac-ci-nu	

From its intensive signification Pael comes sometimes to be used in a causative sense. When Kal is intransitive, Pael is transitive.

*N.B.*—The present and aorist of Pael are distinguished from the present of Kal by the vowel *u* in the first syllable.

The reduplication is often neglected in writing. It is sometimes replaced in the case of labials and dentals by *mb* (*mp*) and *nd* (*ndh*, *nt*).



## IPHTAEL.

PERMANISIVE. *Not found.*

## PRESENT.

<i>Singular.</i>				<i>Plural.</i>			
1.			us-tac-can				nu-us-tac-can
2. <i>Masc.</i>	"	"	tu-us-tac-can	"	"	"	tu-us-tac-ca-nu
2. <i>Fem.</i>	"	"	tu-us-tac-ca-ni	"	"	"	tu-us-tac-ca-na
3. <i>Masc.</i>	"	"	yus-tac-can				yus-tac-ca-nu
3. <i>Fem.</i>	"	"	tu-us-tac-can	"	"	"	yus-tac-ca-na
				<i>Dual.</i>			
				"	"	[yus-tac-ca-na-a]	

## AORIST.

*Singular.*

1.			us-tac-cin ;			up-te-kid
2. <i>Masc.</i>	"	"	tu-us-tac-cin ;	"	"	tu-up-te-kid
2. <i>Fem.</i>	"	"	tu-us-tac-cin ;	"	"	tu-up-te-ki-di
3. <i>Masc.</i>	"	"	yus-tac-cin ;	"	"	yup-te-kid
3. <i>Fem.</i>	"	"	tu-us-tac-cin ;	"	"	tu-up-te-kid

*Plural.*

1.			nu-us-tac-cin ;			nu-up-te-kid
2. <i>Masc.</i>	"	"	tu-us-tac-ci-nu ;	"	"	tu-up-te-ki-du
2. <i>Fem.</i>	"	"	tu-us-tac-ci-na ;	"	"	tu-up-te-ki-da
3. <i>Masc.</i>			yus-tac-ci-nu ;			yup-te-ki-du
3. <i>Fem.</i>	"	"	yus-tac-ci-na ;	"	"	yup-te-ki-da

*Dual.*

3.	"	"	[yus-tac-ci-na-a]
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IPHTAEL—*continued*.

IMPERATIVE. *Not found.*

PRECATIVE.

*Singular.*

*Plural.*

3.	𐎶 𐎶 𐎶 𐎶	lu-us-tac-can		3. <i>Masc.</i>	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	lu-us-tac-ca-nu
				3. <i>Fem.</i>	” ” ”	lu-us-tac-ca-na

INFINITIVE.

PARTICIPLE.

[sa-tac-cā-nu]

| 𐎶 𐎶 𐎶 𐎶 𐎶 mus-tac-ci-nu

## SHAPHEL.

PERMANSIVE. *Not found.*

## PRESENT.

*Singular.*

1. u-sa-as-can  
 2. *Masc.* tu-sa-as-can  
 2. *Fem.* " " tu-sa-as-ca-ni  
 3. *Masc.* " " yu-sa-as-can  
 3. *Fem.* " " tu-sa-as-can

*Plural.*

1. nu-sa-as-can  
 2. *Masc.* " " tu-sa-as-ca-nu  
 2. *Fem.* " " tu-sa-as-ca-na  
 3. *M.* yu-sa-as-ca-nu  
 3. *Fem.* " " yu-sa-as-ca-na

*Dual.*

3. [yu-sa-as-ca-na-a]

## AORIST.

*Singular.*

1. u-sa-as-cin, u-se-es-cin  
 2. *Masc.* " " tu-sa-as-cin, &c.  
 2. *Fem.* " " tu-sa-as-ci-ni  
 3. *Masc.* " " yu-sa-as-cin  
 3. *Fem.* " " tu-sa-as-cin

*Plural.*

1. nu-sa-as-cin  
 2. *Masc.* " " tu-sa-as-ci-nu  
 2. *Fem.* " " tu-sa-as-ci-na  
 3. *Masc.* " " yu-sa-as-ci-nu  
 3. *Fem.* " " yu-sa-as-ci-na

*Dual.*

3. [yu-sa-as-ci-na-a]

## IMPERATIVE.

*Singular.*

2. *Masc.* su-us-cin  
 2. *Fem.* " " su-us-ci-ni

*Plural.*

2. *Masc.* " " su-us-ci-nu  
 2. *Fem.* " " su-us-ci-na

## PRECATIVE.

*Singular.*

1. lu-sa-as-cin  
 3. lu-sa-as-can

*Plural.*

3. *M.* lu-sa-as-ci-nu  
 3. *Fem.* " " lu-sa-as-ci-na

## INFINITIVE.

sa-as-cā-nu [but the *Infin. passive*  
*is more common*].

su-us-cu-nu

## PARTICIPLE.

mu-sa-as-ci-nu

ISTAPHAL.

PERMANSIVE. *Not found.*

PRESENT.

*Singular.*

𐎶𐎵𐎶𐎶𐎶  
𐎶𐎵𐎶𐎶𐎶

us-tas-can or

ul-tas-can,  
&c.

AORIST.

*Singular.*

1. us-tas-cin or

ul-tas-cin 𐎶𐎵𐎶𐎶𐎶, {us} -te-sib,  
&c.

IMPERATIVE.

*Singular.*

2. *Mase.* 𐎶𐎵𐎶𐎶𐎶𐎶𐎶

su-ti-is-cin,  
&c.

PRECATIVE.

*Singular.*

3. 𐎶𐎵𐎶𐎶𐎶𐎶

lu-us-tas-can,  
&c.

INFINITIVE PASSIVE.

𐎶𐎵𐎶𐎶𐎶𐎶𐎶 su-te-es-cu-nu.

PARTICIPLE.

𐎶𐎵𐎶𐎶𐎶𐎶𐎶 mus-tas-ci-nu; 𐎶𐎵𐎶𐎶𐎶𐎶𐎶 mul-tas-ci-nu.



## THE WEAK OR DEFECTIVE VERBS.

If one of the radicals of a verb is *n*, *á*, *h*, *u* (*v*), *i* (*y*) or *e*, it differs in many particulars from the conjugation of the Strong Verb, owing to the assimilation of these letters to other vowels or consonants.

Verbs which begin with these letters are called verbs נ"ם, א"ם, ה"ם, ו"ם, י"ם, and ע"ם; verbs which end with them are called verbs ל"ם, נ"ל, א"ל, ה"ל, ו"ל, י"ל, and ע"ל; verbs which have one of these letters as a second radical are called verbs ע"נ, ע"א, ע"ה, ע"ו, ע"י, and ע"ע. The last class of verbs are also called Concave Verbs.

## Verbs נ"ם.

*N* is assimilated to the following letter; though in some few instances we find it irregularly retained. Before *b* or *p* it may be changed to *m*.

PERMANSIVE.			PRESENT.		
<i>Kal</i>	...	נִּי מִיר	נִּי מִיר	נִּי מִיר	i-nam-mir or i-nam-mar
<i>Iphtaal</i>	...	נִּי מִיר	" "	" "	it-ta-mar
<i>Niphal</i>	...	נִּי מִיר	" "	" "	in-na-mar
<i>Ittaphal</i>	...	" "	נִּי מִיר	נִּי מִיר	it-tam-mar
<i>Pael</i>	...	נִּי מִיר	" "	" "	yu-nam-mar
<i>Iphtaal</i>	...	" "	נִּי מִיר	נִּי מִיר	yut-tam-mar
<i>Shaphel</i>	...	" "	" "	" "	yu-sam-mar
<i>Istaphal</i>	...	" "	" "	" "	yus-tam-mar
<i>Shaphael</i>	...	" "	" "	" "	yus-nam-mar
<i>Istaphael</i>	...	" "	" "	" "	yus-te-nam-mar
PASSIVE.			PASSIVE.		
<i>Pael</i>	...	נִּי מִיר	" "	" "	yu-num-mar
<i>Iphtaal</i>	...	" "	" "	" "	yut-tum-mar
<i>Shaphel</i>	...	נִּי מִיר	" "	" "	yu-sa-nu-mar
<i>Istaphal</i>	...	נִּי מִיר	" "	" "	yus-tum-mar
<i>Shaphael</i>	...	נִּי מִיר	" "	" "	yus-num-mar

AORIST.				IMPERATIVE.	
<i>Kal</i>	...	𐎲𐎠𐎵 𐎲𐎠𐎶	im-mur "he saw"	𐎲𐎠𐎶	u-mur or a-mur
"	...	𐎲𐎠𐎶 𐎲𐎠𐎶	id-din "he gave"	𐎲𐎠𐎶	i-din.
"	...	𐎲𐎠𐎶 𐎲𐎠𐎶	ip-pal "he threw down"	"	a-pal.
"	...	𐎲𐎠𐎶 𐎲𐎠𐎶	e-cil "he ate"	"	e-cil
<i>Iphtaal</i>	...	𐎲𐎠𐎶 𐎲𐎠𐎶 𐎲𐎠𐎶	it-ta-mir	"	ni-it-mir
<i>Niphal</i>	...	𐎲𐎠𐎶 𐎲𐎠𐎶 𐎲𐎠𐎶	in-na-mir	"	nam-mir
<i>Ittaphal</i>	...	" "	it-tam-mir	"	[ni-tam-mir]
<i>Pael</i>	...	" "	yu-nam-mir	"	nu-um-mir
<i>Iphtaal</i>	...	" "	yut-tam-mir	"	—
<i>Shaphel</i>	...	" "	yu-sam-mir	"	su-um-mir
<i>Istaphal</i>	...	" "	yus-tam-mir	"	su-ut-tim-mir
<i>Shaphael</i>	...	" "	yus-nam-mir	"	su-num-mir
<i>Istaphael</i>	...	" "	yus-te-nam-mir	"	—

PASSIVE.				PASSIVE.	
<i>Pael</i>	...	𐎲𐎠𐎶 𐎲𐎠𐎶 𐎲𐎠𐎶	yu-num-mir	—	
<i>Iphtaal</i>	...	" "	yut-tum-mur	—	
<i>Shaphel</i>	...	" "	{yu-sa-nu-mur yus-nu-mur	—	
<i>Istaphal</i>	...	" "	yus-tum-mur	—	
<i>Shaphael</i>	...	" "	yus-num-mur	—	

PARTICIPLE.					
<i>Kal</i>	...	𐎲𐎠𐎶 𐎲𐎠𐎶 𐎲𐎠𐎶	nā-mi-ru, nam-ru		
<i>Iphtaal</i>	...	𐎲𐎠𐎶 𐎲𐎠𐎶 𐎲𐎠𐎶	mut-ta-mi-ru		
<i>Niphal</i>	...	𐎲𐎠𐎶 𐎲𐎠𐎶 𐎲𐎠𐎶	mu-un-nam-mi-ru, mun-nani-ru		
<i>Ittaphal</i>	...	𐎲𐎠𐎶 𐎲𐎠𐎶 𐎲𐎠𐎶	mut-ta-ma-ru		
<i>Pael</i>	...	𐎲𐎠𐎶 𐎲𐎠𐎶 𐎲𐎠𐎶	mu-nam-mi-ru		
<i>Iphtaal</i>	...	𐎲𐎠𐎶 𐎲𐎠𐎶 𐎲𐎠𐎶	mut-tam-mi-ru		
<i>Shaphel</i>	...	𐎲𐎠𐎶 𐎲𐎠𐎶 𐎲𐎠𐎶	mu-sam-mi-ru		
<i>Istaphal</i>	...	𐎲𐎠𐎶 𐎲𐎠𐎶 𐎲𐎠𐎶	mus-tam-mi-ru		
<i>Shaphael</i>	...	𐎲𐎠𐎶 𐎲𐎠𐎶 𐎲𐎠𐎶	mus-nam-mi-ru		
<i>Istaphael</i>	...	𐎲𐎠𐎶 𐎲𐎠𐎶 𐎲𐎠𐎶	mus-te-nam-mi-ru		

## Verbs N'D.

## KAL.

PERMANENTIVE.		PRESENT.		AORIST.	
<i>Sing. 1.</i>	[asabacu]	𐎶 𐎶 𐎶 𐎶	a-sab "I sit"	𐎶 𐎶	a-sib, 𐎶 𐎶 e-sib
" 2. <i>Masc.</i> ...	[asabat]	"	ta-sab	"	a-cul, " e-cul
" 2. <i>Fem.</i> ...	—	"	ta-sa-bi	"	ta-sib
" 3. <i>Masc.</i> ...	[a-sab]	"	ya-sàb, i-sab	"	ta-si-bi
" 3. <i>Fem.</i> ...	—	"	ta-sab	"	ya-sib, i-sib 𐎶 𐎶
<i>Plur.</i>	... —	𐎶 𐎶 𐎶 𐎶	na-sab	𐎶 𐎶 𐎶	ta-sib
" 2. <i>Masc.</i> ...	—	"	ta-sa-bu	"	na-sib
" 2. <i>Fem.</i> ...	—	"	ta-sa-ba	"	ta-si-bu
" 3. <i>Masc.</i>	a-sa-bu, as-bu	"	ya-sa-bu, i-sa-bu	"	ta-si-ba
" 3. <i>Fem.</i> ...	[a-sa-ba]	"	ya-sa-ba, i-sa-ba	"	ya-si-bu, i-si-bu
<i>Dual, 3.</i>	... [asabā]	"	[ya-sa-bā]	"	ya-si-ba, i-si-ba
				"	ya-si-bā]

## IMPERATIVE AND PRECATIVE.

<i>Sing. 1.</i>	𐎶 𐎶 𐎶 𐎶	li-su-ub,	𐎶 𐎶	lu-sib
" 2. <i>Masc.</i> ...	" "	e-sib, a-cul		
" 2. <i>Fem.</i> ...	" "	e-si-bi, a-cu-li		
" 3. <i>Masc.</i> ...	" "	li-su-ub, lu-sib		
" 3. <i>Fem.</i> ...	" "	—		
<i>Plur. 1.</i>	... "	—		
" 2. <i>Masc.</i> ...	𐎶 𐎶 𐎶 𐎶	e-si-bu,	𐎶 𐎶 𐎶 𐎶	a-cu-la
" 2. <i>Fem.</i> ...	" "	e-si-bu, a-cu-la		
" 3. <i>Masc.</i> ...	" "	li-su-bu, lu-si-bu		
" 3. <i>Fem.</i> ...	" "	li-su-ba, lu-si-ba		

## INFINITIVE.

𐎶 𐎶 𐎶 ... ... sa-a-bu

## PARTICIPLE.

𐎶 𐎶 𐎶 ... ... a-si-bu

PARADIGM OF THE OTHER CONJUGATIONS.

PERMANISIVE.				PRESENT.		
<i>Iphtaal</i> ...	𐎶 𐎶 𐎶	te-sub		𐎶 𐎶 𐎶	i-ta-sab	
<i>Niphal</i> ...	" "	[nā-sub]		" "	i-na-sab	
<i>Ittaphal</i> ...	" "	—		" "	it-te-sab	
<i>Pael</i> ...	" "	[assab]		" "	yu-as-ab, yus-sab	
<i>Iphtaal</i> ...	" "	—		" "	yu-tas-sab	
<i>Shaphel</i> ...	" "	[sāsab]		" "	yu-sa-sab, yu-se-sab	
<i>Istaphal</i> ...	" "	[satesab]		" "	yus-te-sab yul-te-sab	
<i>Itaphal</i> ...	" "	—		" "	yu-te-sab	
<i>Pael Pass.</i> ...	" "	us-sub		" "	yu-us-sab	
<i>Istaphal Pass.</i>	" "	su-te-sub		" "	[yus-tu-sab]	

AORIST.				IMPERATIVE.	PARTICIPLE.		
<i>Iphtaal</i> ...	𐎶 𐎶 𐎶	i-ta-sib		[it-sib]	𐎶 𐎶 𐎶	mu-ta-sa-bu	
<i>Niphal</i> ...	" "	i-na-sib		na-sib	" "	mu-na-si-bu	
<i>Ittaphal</i> ...	" "	it-te-sib		—	" "	mut-te-si-bu	
<i>Pael</i> ...	" "	yu-as-sib, yus-sib		[us-sib]	" "	mus-si-bu	
<i>Iphtaal</i> ...	" "	yu-tas-sib		[i-ta-sab]	" "	mut-tas-sa-bu	
<i>Shaphel</i> ...	" "	yu-sa-sib, yu-se-sib		su-sib	" "	mu-se-si-bu	
<i>Istaphal</i> ...	" "	yus-te-sib, yul-te-sib		su-te-sib, su-te-sab	" "	mus-te-si-bu	
<i>Itaphal</i> ...	" "	yu-te-sib		[u-te-sib]	" "	mu-te-si-bu	
<i>Pael Pass.</i>	" "	yu-us-sub		—	—	—	
<i>Istaphal Pass.</i>	" "	[yus-tu-sub]		—	—	—	



## Verbs ܠܝܠܝܢ.

## KAL.

PERMANSIVE. <i>Singular.</i>				PRESENT. <i>Singular.</i>				AORIST. <i>Singular.</i>			
1.			[ha-la-ca-cu]		ܠܝܠܝܢ	al-lac	...	ܠܝܠܝܢ	a-lic		
					ܠܝܠܝܢ	a-lac	"I go"	ܠܝܠܝܢ	al-lic		
					ܠܝܠܝܢ	a-ha-bid	"I destroy"	ܠܝܠܝܢ	ah-bid		
2. Masc.			[ha-la-ca-at]			tal-lac, &c.	...		tal-lic, &c.		
2. Fem.	...	...	...			tal-la-ci	...		tal-li-ci		
3. Masc.	ܠܝܠܝܢ	ܠܝܠܝܢ	ha-lac	...	ܠܝܠܝܢ	il-lac	...	ܠܝܠܝܢ	il-lic		
3. Fem.	...	...	...			tal-lac	...	ܠܝܠܝܢ	tal-lic		
<i>Plural.</i>				<i>Plural.</i>				<i>Plural.</i>			
1.	...	...	...			na-al-lac	...		na-al-lic		
2. Masc.	...	...	...			tal-la-cu	...		tal-li-cu		
2. Fem.	...	...	...			tal-la-ca	...		tal-li-ca		
3. Masc.			ha-la-cu	...		il-la-cu	...		il-li-cu		
3. Fem.			[ha-la-ca]	...		il-la-ca	...		il-li-ca		
<i>Dual.</i>				<i>Dual.</i>				<i>Dual.</i>			
3.			ha-la-ca-a	...		[illacā]	...		[illicā]		

## IMPERATIVE AND PRECATIVE.

<i>Singular.</i>				<i>Plural.</i>			
1.			ܠܝܠܝܢ	lil-lic			
			ܠܝܠܝܢ	li-lic			
2. Masc.	...		ܠܝܠܝܢ	ha-lic			
2. Fem.	...		"	(h)al-ci			
3. Masc.	...		"	lil-lic li-lic			
2. Masc.	...		ܠܝܠܝܢ	(h)al-cu			
2. Fem.	...		ܠܝܠܝܢ	(h)al-ca			
3. Masc.	...		"	lil-li-cu li-li-cu			
3. Fem.	...		"	lil-li-cu, li-li-ca			

## INFINITIVE.

ܠܝܠܝܢ la-cu

## PARTICIPLE.

ܠܝܠܝܢ (h) al-li-cu  
ܠܝܠܝܢ (h) a-li-cu

PARADIGM OF THE OTHER CONJUGATIONS.

PERMANISIVE.		PRESENT.		AORIST.	
<i>Iphtcal</i>	...	𐎶 𐎶𐎵 𐎶𐎶𐎶	i-tal-lac	𐎶 𐎶𐎵 𐎶𐎶𐎶	i-tal-lic
"	...	𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶	it-ta-lac	" "	it-ta-lic
<i>Niphal</i>	... [nal-luc]	" "	i-na-al-lac	" "	i-na-al-lic
<i>Ittaphal</i>	...	" "	it-tal-lac	" "	it-tal-lic
<i>Pacl</i>	... al-lac	" "	yu-'al-lac	" "	yu-'al-lic
"	... "	" "	yul-lac	" "	yul-lic
<i>Iphtaal</i>	...	" "	yu-tal-lac	" "	yu-tal-lic
<i>Shaphel</i>	... [sal-lac]	" "	yu-sal-lac	" "	yu-sal-lic
<i>Istaphel</i>	...	" "	yus-tal-lac	" "	yus-tal-lic

IMPERATIVE.		PARTICIPLE.	
<i>Iphtcal</i>	... [it-lic]	𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶	mu-tal-la-cu
<i>Niphal</i>	... na-al-lic	" "	mu-na-al-li-cu
<i>Ittaphal</i>	...	" "	mut-tal-li-cu
<i>Pacl</i>	... (h)ul-lic	" "	mu-'al-li-cu
<i>Iphtaal</i>	... [i-tal-lic]	" "	mu-tal-li-cu
<i>Shaphal</i>	... sul-lic	" "	mu-sal-li-cu
<i>Istaphal</i>	... [su-tal-lic]	" "	mus-tal-li-cu



## Verbs ܝܕ.

## KAL.

PERMANSIVE.	PRESENT.	AORIST.	IMPERATIVE AND PRECATIVE.
<i>Singular.</i>	<i>Singular.</i>	<i>Singular.</i>	<i>Singular.</i>
1. [u-la-da-cu]	𐎶𐎵𐎶 𐎶 u-lad	𐎶𐎵𐎶 𐎶 u-lid, "I begat"	𐎶𐎵𐎶 𐎶 lu-lid
2. Masc. ... ..	" " tu-lad	" " tu-lid	" " lid
2. Fem. ... ..	" " tu-la-di	" " tu-li-di	" " li-di
3. Masc. [u-lid] ...	𐎶𐎵𐎶 𐎶 yu-lad	𐎶𐎵𐎶 𐎶 yu-lid	" " lu-lid
3. Fem. ... ..	" " tu-lad	" " tu-lid	
<i>Plural.</i>	<i>Plural.</i>	<i>Plural.</i>	<i>Plural.</i>
1. ... ..	" " nu-lad	" " nu-lid	
2. Masc. ... ..	" " tu-la-du	" " tu-li-du	" " li-du
2. Fem. ... ..	" " tu-la-da	" " tu-li-da	" " li-da
3. Masc. al-du [fr. ܠܕ]	" " yu-la-du	" " yu-li-du	" " lu-li-du
3. Fem. ... ..	" " yu-la-da	" " yu-li-da	" " lu-li-da
<i>Dual</i>	<i>Dual.</i>	<i>Dual.</i>	
3. ... ..	" " [yu-la-da-a]	" " [yulidā]	
INFINITIVE.		PARTICIPLE.	
𐎶 𐎶𐎵 𐎶 a-la-du		𐎶𐎵𐎶 𐎶𐎵 𐎶 u-li-du	
𐎶𐎵 𐎶𐎵 lā-du		𐎶 𐎶𐎵 𐎶 a-li-du.	

## PARADIGM OF THE OTHER CONJUGATIONS.

PERMANSIVE.	PRESENT.	AORIST.
<i>Iphtaal</i> ... [telud]	𐎶 𐎶𐎵𐎶 𐎶 i-tu-lad	𐎶 𐎶𐎵𐎶 𐎶 i-tu-lid
<i>Niphal</i> ... [nulud]	" " [i-ne-lad]	" " [i-ne-lid]
<i>Ittaphal</i> ...	" " i-tu-lad	" " it-tu-lid
<i>Pael</i> ... [ullad]	" " {yu-'ul-lad yul-lad}	" " {yu-'ul-lid yul-lid}
<i>Iphtaal</i> ...	" " yu-tul-lad	" " yu-tul-lid
<i>Shaphel</i> ... [sulad]	" " yu-se-lad	" " yu-se-lid
<i>Istaphal</i> ... [sutelad]	" " yus-te-lad	" " yus-te lid

IMPERATIVE.

PARTICIPLE.

<i>Iphtaal</i>	...	𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶	mu-ta-li-du
<i>Niphal</i>	... nu-lid	" "	mu-ne-li-du
<i>Ittaphal</i>	...	" "	mut-te-li-du
<i>Pael</i>	... ul-lid	" "	mul-li-du, mu-li-du
<i>Iphtaal</i>	...	𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶	mut-te-el-la-du
<i>Shaphel</i>	... su-lid	" "	mu-sa-li-du, mus-te-li-du
<i>Istaphal</i>	... [su-te-lid]	𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶	mus-te-li-du



## Verbs ו'ד.

## KAL.

PERMANSIVE.		PRESENT.		AORIST.		IMPERATIVE AND PRECATIVE.
<i>Singular.</i>		<i>Singular.</i>		<i>Singular.</i>		<i>Singular.</i>
1. [inikacu]	𐎶 𐎵 𐎶 𐎶	𐎶 𐎵 𐎶 𐎶 i-na-ak	𐎶 𐎵 𐎶 𐎶	𐎶 𐎵 𐎶 𐎶 i-ni-ik "I suckled"	𐎶 𐎵 𐎶 𐎶	𐎶 𐎵 𐎶 𐎶 li-nik
2. <i>Masc.</i> ...	" "	" " ti-na-ak	" "	" " ti-ni-ik	" "	" " nik
2. <i>Fem.</i> ...	" "	" " ti-na-ki	" "	" " ti-ni-ki	" "	" " ni-ki
3. <i>Masc.</i> ...	" "	" " i-nak	" "	" " i-nik	" "	" " li-nik
3. <i>Fem.</i> ...	" "	" " ti-nak	" "	" " ti-nik	" "	" "
<i>Plural.</i>		<i>Plural.</i>		<i>Plural.</i>		<i>Plural.</i>
1. ...	" "	" " ni-nak	" "	" " ni-nik	" "	" "
2. <i>Masc.</i> ...	" "	" " ti-na-ku	" "	" " ti-ni-ku	" "	" " ni-ku
2. <i>Fem.</i> ...	" "	" " ti-na-ka	" "	" " ti-ni-ka	" "	" " ni-ka
3. <i>Masc.</i> [iniku]	" "	" " i-na-ku	" "	" " i-ni-ku	" "	" " li-ni-ku
3. <i>Fem.</i> ...	" "	" " i-na-ka	" "	" " i-ni-ka	" "	" " li-ni-ka

## PARTICIPLE.

𐎶 𐎵 𐎶 𐎶 i-ni-ku

## PARADIGM OF THE OTHER CONJUGATIONS.

PERMANSIVE.		PRESENT.		AORIST.
<i>Iphtaal</i> ... [tenuk]	𐎶 𐎵 𐎶 𐎶	𐎶 𐎵 𐎶 𐎶 i-ti-na-ak	𐎶 𐎵 𐎶 𐎶	𐎶 𐎵 𐎶 𐎶 i-ti-nik
<i>Niphal</i> ... [nenuk]	" "	" " i-ni-na-ak	" "	" " i-ni-nik
<i>Ittaphal</i> ...	" "	" " it-ti-nak	" "	" " it-ti-nik
<i>Paal</i> ... [ennak]	" "	" " i-en-nak	" "	" " i-en-nik
	" "	" " in-nak	" "	" " in-nik
<i>Iphtaal</i> ...	" "	" " yut-te-en-nak	" "	" " yut-te-en-nik
<i>Shaphel</i> ... [senak]	" "	" " yu-se-nak	" "	" " yu-se-nik
<i>Istaphal</i> ... [satenak]	" "	" " yus-te-nak	" "	" " yus-te-nik
<i>Istataphal</i> ... [satetinak]	𐎶 𐎵 𐎶 𐎶	𐎶 𐎵 𐎶 𐎶 yus-te-te-nak	" "	" " yus-te-te-nik

13. 1. 1. a

IMPERATIVE.				PARTICIPLE.			
<i>Iphtaal</i>	...	[it-nik]	...	𐎶𐎵	𐎶𐎵	𐎶𐎵	mu-ti-ni-ku
<i>Niphal</i>	...	ni-nik	...	”	”	”	mu-ni-ni-ku
<i>Ittaphal</i>	...	[ni-ti-nik]	...	”	”	”	mu-te-ni-ku
<i>Pael</i>	...	un-nik	...	”	”	”	mu-en-ni-ku
<i>Iphtaal</i>	...	it-tin-nik	...	”	”	”	mut-te-en-ni-ku
<i>Shaphel</i>	...	su-nik	...	”	”	”	mu-se-ni-ku
<i>Istaphal</i>	...	su-te-nik	...	”	”	”	mus-te-ni-ku
<i>Istataphal</i>	...	[su-te-te-nik]	...	”	”	”	[mus-te-te-ni-ku]

*N.B.*—All these verbs are greatly confounded with one another, and had also a tendency to adopt forms borrowed from verbs 𐎶𐎵, consequently the same verb (e.g. *asabu*) might have some forms which presupposed a verb 𐎶𐎵, others which presupposed a verb 𐎶𐎵 (*usabu*), others which presupposed a verb 𐎶𐎵 (*nasabu*), &c. Thus the precativ *lusib*, *lusibu* given above comes not from *asabu* (verb 𐎶𐎵), but from *usabu* (verb 𐎶𐎵).



## Verbs 𐎶𐎵:—

## KAL.

PERMANATIVE.				PRESENT.			
Singular.				Singular.			
1.	...		[epsacu]	𐎶𐎵 𐎶𐎵 𐎶𐎵	e-pa-as, ep-pas "I make"		
2. Masc.	...		[epsat]	𐎶𐎵 𐎶𐎵 𐎶𐎵	te-pa-as, &c.		
2. Fem.	...		—	" "	te-pa-si		
3. Masc.	...		e-pis	" "	e-pa-as		
3. Fem.	...		—	" "	te-pa-as		
Plural.				Plural.			
1.	...		—	𐎶𐎵 𐎶𐎵 𐎶𐎵	ne-pa-as		
2. Masc.	...		—	" "	te-pa-su		
2. Fem.	...		—	" "	te-pa-sa		
3. Masc.	...		[e-pi-su]	" "	e-pa-su		
3. Fem.	...	𐎶𐎵 𐎶𐎵 𐎶𐎵	e-pi-sa	" "	e-pa-sa		
Dual.				Dual.			
3.			[episā]	" "	[epasā]		

AORIST.				IMPERATIVE AND PRECATIVE.				
Singular.				Singular.				
1.	...	𐎶𐎵 𐎶𐎵	e-pus 𐎶𐎵 𐎶𐎵	𐎶𐎵 𐎶𐎵	e-mid "I stood"		𐎶𐎵 𐎶𐎵 𐎶𐎵	li-pus
2. Masc.	...	" "	te-pus	" "	te-mid		" "	e-pus
2. Fem.	...	" "	te-pu-si	" "	te-mi-di		" "	e-pu-si
3. Masc.	...	" "	e-pus	" "	e-mid		" "	li-pus
3. Fem.	...	" "	te-pus	" "	te-mid		" "	—
Plural.				Plural.				
1.	...	" "	ne-pus	" "	ne-mid		" "	—
2. Masc.	...	" "	te-pu-su	" "	te-mi-du		" "	e-pu-su
2. Fem.	...	" "	te-pu-sa	" "	te-mi-da		" "	e-pu-sa
3. Masc.	...	" "	e-pu-su	" "	e-mi-du		" "	li-pu-su
3. Fem.	...	" "	e-pu-sa	" "	e-mi-da		" "	li-pu-sa
Dual.								
3.	...	" "	[epusā]	" "	emidā]			

INFINITIVE.				PARTICIPLE.			
𐎶𐎵 𐎶𐎵	𐎶𐎵	𐎶𐎵	e-pi-su	𐎶𐎵 𐎶𐎵	𐎶𐎵	𐎶𐎵	e-pi-su
𐎶𐎵 𐎶𐎵	𐎶𐎵	𐎶𐎵	a-pū-su	"to make"			

PARADIGM OF THE OTHER CONJUGATIONS.

PERMANSIVE.			PRESENT.		AORIST.	
<i>Iphtaal</i> ...	𐎶𐎵𐎶𐎵	et-pus	𐎶𐎵 𐎶𐎵 𐎶𐎵	e-tap-pas	𐎶𐎵 𐎶𐎵 𐎶𐎵	e-te-pus
<i>Niphal</i> ...	” ”	[nebus]	𐎶𐎵 𐎶𐎵 𐎶𐎵	ip-pas, i-pas	” ”	ip-pis, i-pis
<i>Ittaphal</i> ...	” ”	[netepus]	𐎶𐎵 𐎶𐎵 𐎶𐎵	it-te-pas	” ”	it-te-pis
<i>Pael</i> ...	” ”	[eppas]	𐎶𐎵 𐎶𐎵 𐎶𐎵	yup-pas	” ”	yup-pis
<i>Iphtaal</i> ...	” ”	—	𐎶𐎵 𐎶𐎵 𐎶𐎵	yu-te-ip-pas	” ”	yu-te-ip-pis
<i>Shaphel</i> ...	” ”	[sepas]	𐎶𐎵 𐎶𐎵 𐎶𐎵	yu-se-pas	” ”	yu-se-pis
<i>Istaphal</i> ...	” ”	[satepas]	𐎶𐎵 𐎶𐎵 𐎶𐎵	yus-te-pas	” ”	yus-te-pis

IMPERATIVE.			PARTICIPLE.	
<i>Iphtaal</i> ...	𐎶𐎵 𐎶𐎵 𐎶𐎵	et-pis	𐎶𐎵 𐎶𐎵 𐎶𐎵	mu-te-pi-su
<i>Niphal</i> ...	” ”	ni-ip-pis	𐎶𐎵 𐎶𐎵 𐎶𐎵	mu-ne-pi-su
<i>Ittaphal</i> ...	” ”	ni-te-pis	𐎶𐎵 𐎶𐎵 𐎶𐎵	mu-te-pa-su
<i>Pael</i> ...	𐎶𐎵 𐎶𐎵 𐎶𐎵	up-pis	𐎶𐎵 𐎶𐎵 𐎶𐎵	mup-pi-su
<i>Iphtaal</i> ...	” ”	—	𐎶𐎵 𐎶𐎵 𐎶𐎵	mut-te-ip-pi-su
<i>Shaphel</i> ...	” ”	su-pis	𐎶𐎵 𐎶𐎵 𐎶𐎵	mu-si-pi-su
<i>Istaphal</i> ...	” ”	su-ut-te-pis	𐎶𐎵 𐎶𐎵 𐎶𐎵	mus-te-pi-su

The Babylonian dialect had 𐎶𐎵 𐎶𐎵 *i-bus* or 𐎶𐎵 𐎶𐎵 *e-i-bus*, *i-bas* or *e-i-bas*, *i-bu-su* or *e-i-bu-su*, and *i-ba-su* or *e-i-ba-su*, instead of the 3rd pers. sing. and pl. forms given above. [A Babylonian *b* often represented an Assyrian *p*.] The Babylonian dialect also said 𐎶𐎵 𐎶𐎵 𐎶𐎵 *yu-'ub-bas*, &c., instead of the contracted *yubbas*, &c.





## CONCAVE VERBS.

## KAL.

PERMANISIVE.		
<i>Singular.</i>		
1.		ca-ma-cu "I rise"
		ca'-a-na-cu, "I establish"
2. <i>Masc.</i>	" "	[camat, ca'anat]
2. <i>Fem.</i>	—	—
3. <i>Masc.</i>		ca-am
"		ca-in
3. <i>Fem.</i>	" "	[camat] [ca-i-nat]

<i>Plural.</i>		
1.	—	—
2. <i>Masc.</i>	—	ca-ma-tu-nu
2. <i>Fem.</i>	—	—
3. <i>Masc.</i>		ca-mu, ca-i-nu
3. <i>Fem.</i>	" "	ca-ma, ca-i-na

<i>Dual.</i>		
3.		camā

PRESENT.		
<i>Singular.</i>		
	a-tar	
	at-tar "I bring back"	
" "	ta-tar, &c.	
" "	ta-ta-ri	
" "	i-tar	
" "	"	
" "	ta-tar	

<i>Plural.</i>		
" "	na-tar	
" "	ta-ta-ru	
" "	ta-ta-ra	
" "	i-ta-ru	
" "	i-ta-ra	

<i>Dual.</i>		
" "	i-ta-ra-a	

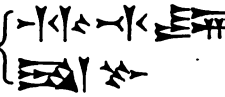
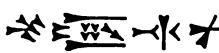

AORIST.		
<i>Singular.</i>		
1.	a-tur, at-tur	a-ciś "I cut off"
2. <i>Masc.</i>	" ta-tur, &c.	" ta-ciś
2. <i>Fem.</i>	" ta-tu-ri	" ta-ci-ši
3. <i>Masc.</i>	" i-tur	" i-ciś
3. <i>Fem.</i>	" ta-tur	" ta-ciś

<i>Plural.</i>		
na-tur	na-ciś	
" ta-tu-ru	" ta-ci-šu	
" ta-tu-ra	" ta-ci-ša	
" i-tu-ru	" i-ci-šu	
" i-ta-ra	" i-ci-ša	

<i>Dual.</i>		
3. "	i-tu-ra-a	" i-ci-ša-a



## PARADIGM OF THE OTHER CONJUGATIONS.

	AORIST.			IMPERATIVE.	PARTICIPLE.		
<i>Iphtaal</i>	...		ic-ti-in it-bu'	[ci-tu-un] [te-bu]		mu-uc-ti-nu	
<i>Niphalel</i>	...	" "	{ ic-ca-nin iz-za-nun }	na-ac-nin	" "	mu-uc-ca-ni-nu	
<i>Ittaphalel</i>	...	" "	it-tac-nin	ni-tac-nin	" "	mut-tac-na-nu	
<i>Pael</i>	...	" "	{ yu-uc-cin yuc-cin }	[uc-cin]	" "	mu-uc-ci-nu	
<i>Iphtaal</i>	...	" "	yuc-ti-in	—	" "	mu-tac-ci-nu	
<i>Pael</i>	...	" "	yuc-ni-in	uc-ni-in	" "	mu-uc-ti-nu	
<i>Iphtalel</i>	...	" "	ic-te-nin	—	" "	—	
<i>Shaphel</i>	...	" "	yu-sa-cin	su-cu-un	" "	mu-sa-ci-nu	
<i>Istaphel</i>	...	" "	yus-ta-cin	su-ut-cu-un	" "	mu-sac-ci-nu	
<i>Aphel</i>	...	" "	yu-cin	cin, cu-un	" "	mu-ci-nu	
<i>Itaphal</i>	...	" "	yuc-cin	—	" "	mu-uc-ci-nu	
<i>Shaphael</i>	...	" "	yu-sac-cin	su-uc-cu-un	" "	mu-sac-ci-nu	
<i>Istaphael</i>	...	" "	[yus-tac-cin]	—	" "	mus-tac-ci-nu	
<i>Shaphel Pass.</i>			yu-su-cin	—	" "	—	

It will be noticed that Pael and Iphtalel regularly appear in these Concave Verbs, and that Niphalel and Ittaphalel take the place of Niphal and Ittaphal.

The permansive of Pael changes *ayya* into *i*, and has a passive or neuter signification.



Verbs ל'ע, ל'י, ל'ו, ל'ה, ל'א.

KAL.

PERMANENT (or Perfect).			PRESENT.			AORIST.		
<i>Singular.</i>			<i>Singular.</i>			<i>Singular.</i>		
1.	𐎶 𐎶 𐎶	na-sa-cu "I lift up"	𐎶 𐎶 𐎶	a-gab-bi' "I speak"		𐎶 𐎶	ag-bi'	𐎶 𐎶 𐎶 ab-nu' "I built"
2. Masc.	𐎶 𐎶 𐎶	na-sa-at ...	" "	ta-gab-bi'...		" "	tag-bi'	" " tab-nu
2. Fem.	—	— ...	" "	ta-gab-bi'		" "	tag-bi'	" " tab-nu
3. Masc.	𐎶 𐎶	na-su ...	" "	i-gab-bi', i-lik-ku'		" "	ig-bi'	" " ib-nu'
3. Fem.	𐎶 𐎶	na-sat ...	" "	ta-gab-bi'		" "	tag-bi'	" " tab-nu'
<i>Plural.</i>			<i>Plural.</i>			<i>Plural.</i>		
1.	—	— ...	" "	na-gab-bi'		" "	nag-bi' " nab-nu, nikh-dhu	
2. Masc.	—	— ...	" "	ta-gab-bu		" "	tag-bu	" " tab-nu
2. Fem.	—	— ...	" "	ta-gab-ba		" "	tag-ba	" " tab-na
3. Masc.	𐎶 𐎶 𐎶	na-su-u ...	" "	i-gab-bu ...		" "	ig-bu	" " ib-nu
3. Fem.	𐎶 𐎶 𐎶	na-sa-a ...	" "	i-gab-ba ...		" "	ig-ba	" " ib-na
<i>Dual.</i>			<i>Dual.</i>			<i>Dual.</i>		
3.	𐎶 𐎶 𐎶	na-sa-a ...	" "	i-gab-ba-a		" "	ig-ba-a	" " ib-na-a

IMPERATIVE AND PRECATIVE.

<i>Singular.</i>			<i>Singular.</i>		
1.	𐎶 𐎶 𐎶	lu-ug-bi'	𐎶 𐎶 𐎶	lu-ub-nu'	
2. Masc.	" "	ba-ni, ba-an	" "	khi-dhi'	
2. Fem.	" "	ba-ni-i	" "	khi-dhi-i	
3. Masc.	" "	li-ig-bi'	" "	li-ib-nu'	
<i>Plural.</i>			<i>Plural.</i>		
2. Masc.	" "	ba-nu-u			
2. Fem.	" "	ba-na-a			
3. Masc.	" "	li-ib-nu-u			
3. Fem.	" "	lib-na-a			

INFINITIVE.

𐎶 𐎶	ba-nu	" to build"
𐎶 𐎶 𐎶	ga-a-bu	" to speak"
𐎶 𐎶 𐎶	na-a-su	" to lift"

PARTICIPLE.

𐎶 𐎶	ba-nu
𐎶 𐎶 𐎶	ga-bu

Verbs  $y^{\prime}b$  properly have *e* in the last syllable, as  $\text{𐎶𐎵𐎶𐎵} \text{ } \text{𐎶𐎵} \text{ } \text{𐎶𐎵}$  *is-me-e* "he heard," but *i* frequently takes its place. In the plural we may have  $\text{𐎶𐎵𐎶𐎵} \text{ } \text{𐎶𐎵}$  < *is-me-u* as well as  $\text{𐎶𐎵𐎶𐎵} \text{ } \text{𐎶𐎵}$  *is-mu*.

## PARADIGM OF THE OTHER CONJUGATIONS.

PERMANSIVE.				PRESENT.			
<i>Iphteal</i>	...		[kitbu']	$\text{𐎶𐎵𐎶𐎵} \text{ } \text{𐎶𐎵} \text{ } \text{𐎶𐎵}$		ik-te-ba'	
<i>Pael</i>	...		[kabba']	"	"	yu-kab-ba'	
<i>Iphtaal</i>	...		—	"	"	yuk-tab-ba'	
<i>Niphal</i>	...	$\text{𐎶𐎵𐎶𐎵} \text{ } \text{𐎶𐎵}$	nak-bu'	"	"	ik-ka-ba'	
<i>Ittaphal</i>	...	" "	[nak-te-bu']	"	"	it-tak-ba'	
<i>Niphael</i>	...	" "	[nakabbu']	"	"	it-kab-ba'	
<i>Shaphel</i>	...	" "	[sakba']	"	"	yu-sak-ba'	
<i>Istaphal</i>	...	" "	[satkeba']	"	"	yus-te-ik-ba'	
<i>Shaphael</i>	...	" "	[sakabba']	"	"	yus-kab-ba'	
<i>Istaphael</i>	...	" "	[satkabba']	"	"	yus-kab-ba'	
<i>Pael Pass.</i>	...	$\text{𐎶𐎵𐎶𐎵} \text{ } \text{𐎶𐎵}$	ku-ub-bu'	"	"	yu-ku-ub-ba'	
AORIST.				IMPERATIVE.			
<i>Iphteal</i>	...	$\text{𐎶𐎵𐎶𐎵} \text{ } \text{𐎶𐎵}$	ik-te-bi'	$\text{𐎶𐎵𐎶𐎵} \text{ } \text{𐎶𐎵}$		kit-bi'	
<i>Pael</i>	...	" "	yu-kab-bi'	"	"	ku-ub-bi'	
<i>Iphtaal</i>	...	" "	yuk-tab-bi'	"	"	ki-tib-bi'	
<i>Niphal</i>	...	" "	ik-ka-bi'	"	"	nak-bi'	
<i>Ittaphal</i>	...	" "	it-tak-bi'	"	"	ni-tak-bi'	
<i>Niphael</i>	...	" "	ik-kab-bi'	"	"	[na-kab-bi']	
<i>Shaphel</i>	...	" "	yu-sak-bi'	"	"	suk-bu'	
<i>Istaphal</i>	...	" "	yus-te-ik-bi'	"	"	su-te-ik-bi'	
<i>Shaphael</i>	...	" "	yus-kab-bi'	"	"	[su-ku-ub-bu']	
<i>Istaphael</i>	...	" "	yus-kab-bi'	"	"	[su-te-ku-ub-bi']	
<i>Shaphel Pass...</i>	"	"	yu-ku-ub-bi'			—	
PARTICIPLE.							
<i>Iphteal...</i>	$\text{𐎶𐎵𐎶𐎵} \text{ } \text{𐎶𐎵}$		muk-te-bu-u	<i>Niphael...</i>	$\text{𐎶𐎵𐎶𐎵} \text{ } \text{𐎶𐎵}$		muk-kab-bu-u
<i>Pael</i>	" "		mu-kab-bu-u	<i>Shaphel...</i>	" "		mu-sak-bu-u
<i>Iphtaal</i>	" "		muk-tab-bu-u	<i>Istaphal</i>	" "		mus-te-ik-bu-u
<i>Niphal...</i>	" "		muk-ka-bu-u	<i>Shaphael</i>	" "		mus-kab-bu-u
<i>Ittaphal</i>	" "		mut-tak-bu-u	<i>Istaphael</i>	" "		mus-te-kab-bu-u

By combining the forms given in these Paradigms the student will be able to obtain the forms of *doubly defective Verbs* like 𐎶𐎵𐎶𐎵 *atsu* “to go forth,” 𐎶𐎵𐎶𐎵 *lavu* “to cling to,” 𐎶𐎵𐎶𐎵 *bavu* “to come.”

PARADIGM OF QUADRILITERAL VERBS.

*The Characters to be added by the Student.*

PERMANISIVE.				PRESENT.	
<i>Kal (=Pael)</i> ...	𐎶𐎵𐎶𐎵	𐎶𐎵𐎶𐎵	pal-cit		{ i-pal-cat “he crosses” is-khu-par “he overthrows” }
<i>Iphtalel</i> ...	”	”	[pitlucut]	𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵	yup-tal-cat
<i>Saphalel</i> ...	”	”	[saplacat]	”	yus-pal-cat
<i>Istaphalel</i> ...	”	”	[saptelcat]	”	yus-ta-pal-cat
<i>Niphalel</i> ...	”	”	[naplacut]	”	ip-pal-cat
<i>Ittaphalel</i> ...	”	”	[naptelcut]	”	it-ta-pal-cat
<i>Niphalla</i> ...	”	”	—	”	ip-pal-ca-ta-at

AORIST.		IMPERATIVE.	PARTICIPLE.
<i>Kal (=Pael)</i>	{ i-pal-cit, i-pa-la-cit } { ip-la-cit, is-khu-pir }	pal-cit	mu-pal-ci-tu
<i>Iphtalel</i> ...	yup-tal-cit	pi-tal-cat	mu-up-tal-ci-tu
<i>Saphalel</i> ...	yus-pal-cit	su-pal-cut	mu-pal-ci-tu
<i>Istaphalel</i> ...	yus-ta-pal-cit	sit-pal-cut	mus-ta-pal-ci-tu
<i>Niphalel</i> ...	{ ip-pal-cit { ip-par-sud “he pur- sued” } }	ni-pal-cat	mu-up-pal-ci-tu
<i>Ittaphalel</i> ...	it-ta-pal-cit	[na-te-pal-cat]	mut-ta-pal-ci-tu
<i>Niphalla</i> ...	𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 ip-pal-cit-it	... ..	mu-up-pal-cit-tu

*ip-pa-la-cit ...*



## VERBS TO BE CONJUGATED BY THE STUDENT.

1. 𐎗𐎗𐎕 𐎗𐎗𐎕	ca-sa-du	to obtain	21. 𐎗𐎗𐎕 𐎗𐎗𐎕		to extend
2. 𐎗𐎗𐎕 𐎗𐎗𐎕	na-ba-lu	to fall, des- troy	22. 𐎗𐎗𐎕 𐎗𐎗𐎕		to proclaim
3. 𐎗𐎗𐎕 𐎗𐎗𐎕	pa-ra-tsu	to speak falsely	23. 𐎗𐎗𐎕 𐎗𐎗𐎕		to cut off
4. 𐎗𐎗𐎕 𐎗𐎗𐎕	tsa-ba-tu	to take	24. 𐎗𐎗𐎕 𐎗𐎗𐎕		to slay
5. 𐎗𐎗𐎕 𐎗𐎗𐎕	sa-dha-ru	to write	25. 𐎗𐎗𐎕 𐎗𐎗𐎕		to oversee
6. 𐎗𐎗𐎕 𐎗𐎗𐎕	sa-pa-ru	to send	26. 𐎗𐎗𐎕 𐎗𐎗𐎕		to make bricks
7. 𐎗𐎗𐎕 𐎗𐎗𐎕	ma'a-tu	to die	27. 𐎗𐎗𐎕 𐎗𐎗𐎕		to thresh
8. 𐎗𐎗𐎕 𐎗𐎗𐎕	sa-la-dhu	to rule	28. 𐎗𐎗𐎕 𐎗𐎗𐎕		to measure
9. 𐎗𐎗𐎕 𐎗𐎗𐎕	ba-kha-ru	to choose	29. 𐎗𐎗𐎕 𐎗𐎗𐎕		to pour
10. 𐎗𐎗𐎕 𐎗𐎗𐎕	na-ca-ru	to be strange	<i>Verbs to be conjugated and the Characters added by the Student.</i>		

*Verbs to be transliterated and conjugated by the  
Student.*

11. 𐎗𐎗𐎕 𐎗𐎗𐎕		to protect	30.	ca-ra-bu	to be near
12. 𐎗𐎗𐎕 𐎗𐎗𐎕		to complete	31.	ka-a-su	to snare
13. 𐎗𐎗𐎕 𐎗𐎗𐎕		to collect	32.	e-bi-lu	to be lord
14. 𐎗𐎗𐎕 𐎗𐎗𐎕		to finish	33.	ha-pa-cu	to smite
15. 𐎗𐎗𐎕 𐎗𐎗𐎕		to hear	34.	ma-la-cu	to rule
16. 𐎗𐎗𐎕 𐎗𐎗𐎕		to trust	35.	ca-na-su	to submit
17. 𐎗𐎗𐎕 𐎗𐎗𐎕		to destroy	36.	ma-kha-ru	to be present, to receive
18. 𐎗𐎗𐎕 𐎗𐎗𐎕		to cross over	37.	sa-ra-cu	to deliver
19. 𐎗𐎗𐎕 𐎗𐎗𐎕		to curse	38.	na-du-u	to place
20. 𐎗𐎗𐎕 𐎗𐎗𐎕		to ask	39.	za-ca-ru	to remember
			40.	a-ba-lu	to bring

*VERBS to be conjugated and the Characters added by the Student.*

41.	e-ri-bu ...	<i>to descend</i>	59.	e-zi-bu ...	<i>to forsake</i>
42.	e-lu-u ...	<i>to ascend</i>	60.	pa-ta-khu	<i>to cut open</i>
43.	e-ci-mu ...	<i>to strip, to take</i>	61.	ga-ru-u ...	<i>to war</i>
44.	sa-la-lu ...	<i>to spoil</i>	62.	sa-ca-ru ...	<i>to drink</i>
45.	khar-pa-su	<i>to be violent</i>	63.	ra-tsa-pu	<i>to build</i>
46.	ca-vu-u ...	<i>to burn</i>	64.	𐎶	<i>to build</i>
47.	sa-tu-u ...	<i>to drink</i>	65.	𐎶𐎶	<i>to go</i>
48.	sa-la-pu ...	<i>to pull out</i>	66.	𐎶	<i>to hate</i>
49.	ka-lu-u ...	<i>to burn</i>	67.	𐎶𐎶	<i>to see</i>
50.	na-ca-ru	<i>to dig</i>	68.	𐎶	<i>to fill</i>
51.	ma-lu-u ...	<i>to fill</i>	69.	𐎶	<i>to die</i>
52.	ša-kha-ru	<i>to go round</i>	70.	𐎶	<i>to assemble</i>
53.	e-ni-khu	<i>to decay</i>	71.	𐎶𐎶	<i>to burn</i>
54.	pa-ra-ru	<i>to crush</i>	72.	𐎶𐎶𐎶	<i>to learn</i>
55.	kha-ba-tu	<i>to devastate</i>	73.	𐎶𐎶	<i>to make</i>
56.	par-sa-du	<i>to fly</i>	74.	𐎶𐎶	<i>to conquer</i>
57.	ta-ra-tsu	<i>to arrange</i>	75.	𐎶	<i>to be good</i>
58.	na-pa-ra-cu	<i>to break</i>			





## LIST OF ASSYRIAN PREPOSITIONS.

1. 𐎶 𐎶𐎵, 𐎶𐎵	a-di ...	up to	18. 𐎶𐎵	im ...	from, with
2. 𐎶 𐎶	a-khi, a-kha-at	at the side of	19. 𐎶𐎵, 𐎶	ina, in ...	in, by, with
3. 𐎶 𐎶𐎵	a-khar ...	behind	20. 𐎶𐎵𐎶𐎵	in-na, in-nannu	in, from
4. 𐎶𐎵, 𐎶	a-na, an <sup>iv. 17.</sup>	to, for	21. 𐎶𐎵𐎶𐎵	it-ti, it ...	with, during
5. 𐎶𐎵𐎶𐎵	ar-cu, ar-ci	after	22. 𐎶𐎵	ci ...	according to, as
6. 𐎶𐎵	as-su, as-sum	in, by, in regard to	23. 𐎶𐎵	ci-ma, cim	like
7. 𐎶𐎵	ba-lu, baliv	without	24. 𐎶𐎵	ci-bit ...	by command of
8. 𐎶𐎵	bi-rid ...	within, near	25. 𐎶𐎵	ci-rib ...	in the midst of
9. 𐎶𐎵	di-khi ...	opposite	26. 𐎶𐎵	cu-um ...	instead of
10. 𐎶𐎵	ul-li ...	among	27. 𐎶𐎵	la-pa-ni...	before
11. 𐎶𐎵	ul-lā-nu	before	28. 𐎶𐎵	li-me-ti, li	near
12. 𐎶𐎵	ul-la-num-ma	upon	29. 𐎶𐎵	lib-bi, libba	in the midst of
13. 𐎶𐎵	ul-tu ...	from, out of	30. 𐎶𐎵	makh-ri	before
14. 𐎶𐎵	is-tu ...	from, out of	31. 𐎶𐎵	mi-ikh-rit	among
15. 𐎶𐎵	il-la-mu...	before	32. 𐎶𐎵	nir ...	below, near, against
16. 𐎶𐎵	il-la-an <sup>for</sup> elan <sup>]</sup>	beyond	33. 𐎶𐎵	ne-mi-du	towards
17. 𐎶𐎵	il-lu ...	upon	34. 𐎶𐎵	ši-khar-ti	throughout
			35. 𐎶𐎵	e-la ...	over

ASSYRIAN PREPOSITIONS—*continued.*































36. 𐎶𐎵 𐎶𐎵 𐎶𐎵	e-la-at ...	<i>except</i>	41. 𐎶𐎵 𐎶𐎵, 𐎶𐎵	pa-ni, pan	<i>before</i>
37. 𐎶𐎵 𐎶𐎵 𐎶𐎵, 𐎶𐎵	e-li, el ...	<i>over, upon, above, beside</i>	42. 𐎶𐎵 𐎶𐎵	tsir ...	<i>against, upon</i>
38. 𐎶𐎵 𐎶𐎵 𐎶𐎵	e-la-an ...	<i>beyond</i>	43. 𐎶𐎵	sa ...	<i>of, in regard to</i>
39. 𐎶𐎵 𐎶𐎵	e-ma ...	<i>around</i>	44. 𐎶𐎵 𐎶𐎵 𐎶𐎵	sap-tu ...	<i>by the help of</i>
40. 𐎶𐎵 𐎶𐎵, 𐎶𐎵	er-ti ...	<i>against</i>	45. 𐎶𐎵 𐎶𐎵	se-pu ...	<i>under</i>
			46. 𐎶𐎵	tic ...	<i>behind</i>



## THE COMPOUND PREPOSITIONS.

1.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	a-na it-ti	<i>to be with</i>
2.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	a-na la	<i>not to be</i>
3.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	a-na im	<i>to</i>
4.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	a-na e-li	<i>over</i>
5.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	a-na er-ti	<i>to the presence of</i>
6.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	ul-tu ci-rib	<i>from the midst of</i>
7.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	ul-tu lib-bi	<i>from the midst of</i>
8.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	ul-tu pa-ni	<i>from before</i>
9.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	i-na bi-bil, i-na bi-ib-lat	<i>in the midst of</i>
10.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	i-na a-di dhe-mi	<i>by command of</i>
11.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	i-na ci-rib	<i>in the midst of</i>
12.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	i-na lib-bi	<i>in the midst of</i>
13.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	i-na šu-ki	<i>in front of</i>
14.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	i-na ni-rib	<i>near to</i>
15.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	i-na la	<i>for want of</i>
16.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	i-na pan	<i>from before</i>
17.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	i-na e-li	<i>above</i>
18.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	i-na er-ti	<i>after</i>
19.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	i-na tir-tsi, i-na tar-tsi	<i>in the { presence } of</i> <i>time</i>
20.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	i-na an-ni	<i>at this time</i>
21.	𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶	ci la	<i>without</i>
		&c., &c.	

THE CONJUNCTIONS.

1. < or < >+ 	uorvā	and (between nouns and clauses)	12.  	ma-a ...	that, for umma (see Adv-verbs)
	vā ...	and (after verbs)	13. 	sa ...	when, because, where, that
2. <, =   =	û ...	or	14.  	sum-ma	if, thus, when
3.	ai ...	not (with the Imperat. or Precat.)	15. =< > >= > 	al-la sa	after that
4. >+< > >+< >	ac-ca	how?	16.     < >+ 	a-di-sa, a-di e-li sa	in so far as, while
5.  	im ...	if	17. < >→   < > < > > 	ar-ci sa	after that
6. > 	as-su	when, meanwhile, now	18.    < > < > 	im ma-ti-ma	if at all
7.  	i-nu...	behold, now	19. >  < > 	i-na ma-ti-ma	in any case
8. < >	ci ...	when, thus, as, while	20. < > 	ci-sa ...	whenever
9. < > 	ci-ma	as, thus	21. <   > >+ 	lib-bu sa	just as
10. >= >	lā ...	not	22.   < > < > 	sa ma-ti-ma	of what place?
< = >	ul ...	not (with verbs)	23. >   > >+< >     	e-cā-ma	why?
11. +	lū ...	whether, or, truly (verbal prefix of past time)	24. < > < >  	mi-i-nu	how?

## THE ADVERBS.

The most common mode of forming the adverb in Assyrian was by attaching the termination *-is* to the construct-state of a noun (whether sing. or pl.); as *rab-is* "greatly," *el-is* "above," *sallat-is* "for a spoil," *caccab-is* "like a star," *sadan-is* "like mountains." The accusative case of the noun, with or without the mimmation, might also be used adverbially, as *palcā* "amply," *rubam* "greatly."

The genitive also, with or without the mimmation, is sometimes found: as *batstsi* "in ruin," *labirim* "of old."

The most common adverbs of place and time are the following:—

1.	a-gan-na ...	here	11.	ci-ha-am ...	thus
2.	a-di . ...	till	12.	lu-ma(h)-du	much
3.	ai-um-ma, ya-um-ma, um - ma .... la	never	13.	makh-ri ...	formerly
4.	al-lu, al-la, al-la sa	then, after- wards	14.	ma-te-ma...	in times past
5.	ar-ci ...	afterwards	15.	e-nin-na ...	again
6.	u-di-na ...	at the same [time]	16.	e-nu-va ...	when, at that time
7.	um-ma ...	thus, that	17.	pa-na-ma...	formerly
8.	ul - lā - na, ultu ulla	from that time, from of old	18.	tsa-tis ...	in future
9.	zi-is ...	as of old	19.	sa... ...	when
10.	ca-la-ma ...	of all kinds	20.	sa-num-ma, sa - nam- ma	in a foreign land, else- where
			21.	ina yumi suma	at that time
			22.	um-maas-su	because
			23.	a-di ma-ti...	how long?

# DERIVATION OF NOUNS.

A large proportion of Assyrian nouns are derived from different forms of the verb. Thus from Kal we have the infinitives 𐎲𐎠𐎫𐎠𐎵 *ra-kha-a-tsu* "to inundate," 𐎲𐎠𐎵𐎠𐎫𐎠𐎵 *ni-ci-i-su* "to cut off," and 𐎲𐎠𐎵𐎠𐎫𐎠𐎵 *su-mu-u-ru* "to keep;" the participle passive 𐎲𐎠𐎵𐎠𐎫𐎠𐎵 *da-li-i-khu* "troubled," and the active participle 𐎲𐎠𐎵𐎠𐎫𐎠𐎵 *ma-a-li-cu* "ruling" where the long *ā* of the first syllable serves to distinguish it from *mā-li-cu* "a king," which is derived from the Permansive.

From Pael we have nouns like 𐎲𐎠𐎵𐎠𐎫𐎠𐎵 *kar-ra-du* "war-like," *lim-mu-nu* "injured."

From Palel, 𐎲𐎠𐎵𐎠𐎫𐎠𐎵 *nam-ri-ri* "bright."

From Iphtéal and Iphtaal, 𐎲𐎠𐎵𐎠𐎫𐎠𐎵 *cit-ru-bu* "a meeting," *lat-bu-su* "clothed," *git-ma-lu* "a benefactor."

From Shaphel, 𐎲𐎠𐎵𐎠𐎫𐎠𐎵 *sap-sa-ku* "an opening," *sum-cu-tu* "a slaughter."

From Niphal, 𐎲𐎠𐎵𐎠𐎫𐎠𐎵 *nab-kha-ru* "collected," *nab-ni-tu* "offspring," *num-kha-ru* "a receipt."

From the weak verbs come words like 𐎲𐎠𐎵𐎠𐎫𐎠𐎵 *mi-ru* "offspring" for *ma'-iru*, *sa-hu* "summit" from *nasu*, and from verbs 𐎲𐎠𐎵, *lit-tu* (for *lid-tu*), *li-du*, *li-i-tu*, *li-da-a-tu*, and *lit-tu-tu*, all meaning "offspring." Also forms which repeat the second radical, as *li-lic-cu* "a going," *lil-li-du* "a birth," *dadmu* "man," the Heb. *adam* אדם.





When a monosyllable is repeated the last consonant of the first syllable is generally assimilated to the first consonant of the second syllable, as 𐎲𐎠𐎵𐎠𐎫𐎠𐎵 *kak-ka-du* (for *kad-kadu*) "a head," *ca-ac-ca-bu* (for *cab-cabu*) "a star."



The prefix *M* denotes the instrument, action, or place, as 𐎲𐎠𐎵𐎠𐎫𐎠𐎵 *man-za-zu* a "bulwark."

The prefix *T* (another form of Iphtéal) builds abstracts, as 𐎲𐎠𐎵𐎠𐎫𐎠𐎵 *tas-me-a-tu* "a hearing," *te-ni-se-tu* "mankind," *tu-ku-ma-tu* or *tuk-ma-tu* "opposition." Also adjectives as *Tas-me-tu* "she who hears" (the wife of Nebo).

Roots may be increased by prefixing a vowel, as 𐎲𐎠𐎵𐎠𐎫𐎠𐎵 *al-ca-cat*

or *il-ca-cat* "stories," *e-da-khu* "warrior," *im-mi-ru* "youngling," *u-ta-a-ma* "lawgiver."

A word might be lengthened by affixing *ānu* (also *īnu* or *innu* and *ūnu*) to the construct;  *cir-ba-a-nu* "an offering,"  *sil-dha-a-nu* "a king,"  *te-er-din-nu* "a descent,"  *a-gu-nu* "a crown." Words so formed were collectives.



Gentile nouns were formed by the termination *ai* (fem. *aitu*), as  *ti(h)am-ta-ai* "a sailor,"  *Ba-bi-la-ai* "a Babylonian," *Dur-Sar-ci-na-ai-ti* "she of Dur-Sargon."

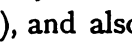


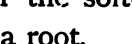


Quadriliterals are occasionally found, as well as quinqueliterals, as *a-sa-ri-du* "first-born," *khar-pa-su* "vehemence," *kha-mi-luhk-khi* "stores," *kha-ba-tsi-il-la-tu* "a lily."











Many Assyrian words are borrowed from Accadian.

## PHONOLOGY.

The chief phonetic rules to be remembered are the following:—

1. A sibilant before a dental generally becomes *l*, as *kha-mil-tu* "five" for *kha-mis-tu*.
2. A dental followed by *s* is (together with the sibilant) resolved into *śś* or *ś*, as  *ka-aś-su* or  *ka-su* for *kat-su* "his hand."
3. A dental preceded by a sibilant is assimilated to the latter, and when the sibilant is *s* the last rule takes effect, as *its-tsa-bat* for *its-ta-bat* "he is taken," *is-sa-can* and *i-sa-can* for *is-ta-can* "he dwells."
4. After a guttural, the *t* of the secondary conjugations may change to *d* or *dh*, as *ik-dha-rib* for *ik-ta-rib* "he approached."
5. *Kh* in the other Semitic idioms, is frequently replaced in Assyrian by *h*, or lost altogether.
6. Instead of *k* the Babylonian dialect often has *g*, as *ga-tu* for *ka-tu* "hand," and this change of letter sometimes makes its way into the Assyrian dialect.

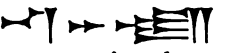
7. *C* frequently takes the place of *k* (especially at the beginning of a word), and also (but more rarely) of *g*, as  *ci-ri-bu* for  *ki-ri-bu* "neighbourhood,"  *ci-bit* for  *ki-bit* "command;" and where the other Semitic dialects prefer the softer consonants (*g*, *z*), Assyrian often combines *c* and *ts* in a root.
8. *N* is generally assimilated to the following consonant, as *id-din* for *in-din* "he gave." Conversely, a double dental may be resolved into *nd* or *nt*.
9. *M* may become *n* before a dental, sibilant, or guttural, as *khan-sa* for *kham-sa* "five," and then be assimilated to the following consonant, as  *ikh-khar* for *imkhar* "it is present." Conversely, double *b* or double *p* may be resolved into *mb* or *mp*, as *i-nam-bu'* for *i-nab-bu'* "he proclaims."
10. *E* () is always a vowel, and is very frequently used as interchangeable with *i*.

N.B.—The Assyrians had considerable difficulty in adapting the characters of a foreign (Accadian) syllabary to express the sounds of their own language. Hence in the 3rd pers. sing. of a verb, whenever the form requires a prefixed *u* (in Pael, &c.), we have to supply a *y*; thus  must be read *yus*, not *us*,  *yu*, not *u*. Before , *h* has often to be understood, and sometimes has to be supplied (though not written) after a vowel. *M* and *v* were interchangeable in Accadian, and possibly also in Assyrian; at all events they are interchangeable in the writing, and  *ma* and sometimes *va*,  sometimes *am* and sometimes *av*. The chief drawback occasioned by the syllabary was that a final guttural may be read *g*, *c*, or *k*, a final dental *d*, *dh*, or *t*, a final labial *b* or *p*, a final sibilant *s* or *ś*, and even *z* or *ts*. Thus  may be either *tig*, *tic*, or *tik*. Again,  represented both *za* and *tsa*,  *da* or *dha*,  *di* or *dhi*, and  *bu* or *pu*. Only a certain number of characters contained the vowel *e*. There was no *sh* or *th*.







## ACCENTUATION.

It has been noted (p. 48) that a double consonant is frequently left unmarked in Assyrian writing: on the other hand we often find a double consonant written where there is no grammatical reason for its existence. It then denotes that the accent falls on the preceding vowel. Thus  *na-khal-li*, "valleys," stands for *nakháli*. The double consonant in the present tense of Kal has an accentual and not a formative origin; *i-sac-cin* really represents *isácin*. In Pael, on the other hand, the double consonant is a grammatical sign.

As a general rule, the accent in Assyrian is thrown back as far as possible, falling upon the antepenult, unless the penult has a long vowel or is a closed syllable (that is, a syllable beginning and ending with a consonant). The enclitic *va*, "and," threw back the accent upon the preceding syllable, even though this had a long syllable before it; e.g., *il-li-cū-niv-va* for *illicūnī-va*, "they had gone, and." So also the suffixed personal pronouns, the 2nd plural and 3rd masc. sing. excepted, as *ikh-dhu-u-nin-ni* for *ikhdhūnī-ni*, "they have sinned against me;" but *uc-tan-na-su* for *uctána-su*, "I establish it." This was not the case with the suffixed demonstrative *ma*; e.g., *yátima*, "me here."

As in Ethiopic, the accent falls on the second syllable of the present tense Kal; e.g., *isácin* (see *supra*) or *i-sis-si* for *isísi* from . In the Niphal of verbs  the accent fell on the penult, as *il-lak-ki* for *illáki*, "it was taken."

The 3rd person plural of the verb seems to have had the accent on the penult, especially if the vowel of the antepenult was weakened to *i* or *e* through assimilation to the vowel of the penult; e.g., *ip-pi-sidh-dhu* for *ippisídhu*, "they were spread out;" *itsbútu*, "they seized;" *immáru* "they were visible;" *ittanúru*, "they brought back." Quadriliterals followed the rule in the accentuation of the present Kal, thus *i-pa-lac-ei-tu* for *ipalácitu*, "they transgressed;" *i-pa-ras-sid*, for *iparásid*.

The plural of nouns like *náciru*, "enemy;" *nákhalu*, "valley," has the accent on the penult; e.g., *nacíri*, "enemies;" *nakháli*, "valleys" (see *supra*).

The plural is thus distinguished from the genitive singular in which the accent remains on the first syllable, leading frequently to the loss of the second syllable (e.g., *nácri* for *náciri*, “of an enemy;” *nákhli* for *nákhāli*, “of a valley”).

Such nouns as *ci-din-nu* (for *cidinu*), “ordinance;” *a-dan-nu* (for *adānu*), “season;” *a-gur-ru* (for *agūru*), “cement;” *a-gam-mu* (for *agāmu*), “pool;” *cu-dur-ru* (for *cudūru*), “landmark;” *su-lum-mu* (for *sulūmu*), “alliance;” *cits-tsil-lu* (for *citstsilu*), “royal;” *bar-zil-lu* (for *barzīlu*), “iron;” have the accent on the penult.

Feminine nouns in *-ātu*, *-ītu*, have the accent on the antepenult. On the other hand, in the Pael participle fem., we have *mu-bal-lidh-dhat* for *muballidhat*, “she that gives life.”

The possessive pronouns of the 1st, 2nd and 3rd persons, when suffixed to a noun, threw the accent back upon the preceding syllable; as *panū-ca*, “thy face;” *ramanū-su*, “himself;” *ramanū-sun*, “themselves.”

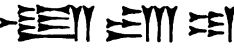
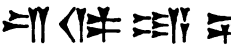
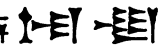
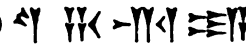

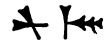
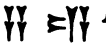




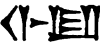

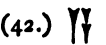



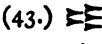



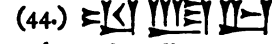
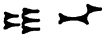


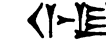

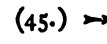

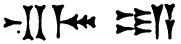
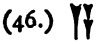



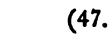










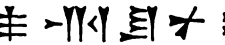
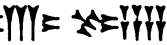
The 3rd person singular of the subjective aorist (pluperfect), places the accent on the penult, as *inúkhū*, “it has rested;” *ikhūzu*, “he has possessed;” *yuctīnu*, “he has established;” *yudhību*, “he has made good.” So, too, the future *yudhābu*.

In the imperative Shaphel the accent was on the ante-penultima; e.g., *sun-ni-khi* for *súnikhi*, “cause to rest.”



## READING LESSONS.

Extract from the Annals of TIGLATH-PILESER I (W.A.I. XVI, col. 8, line 39) :—

- (39.)    (40.)   
 li - ta - at kur - di - ya ir - nin - tu tam - kha - ri - ya  
*The records of my warriors, the battle-shout of my fighting,*
-   (41.)   D.P.   D.P.    
 suc - nu - us naciri tsa - é - ru - ut D.P. A - sur sa D.P. A - nu va  
*the submission of enemies hostile to Asshur, whom Anu and*
-  (42.)      
 D.P. Rammānu a - na si - tsu - ti is - ru - cu - u - ni  
*Rimmon to destruction have given,*
- (43.)  D.P.    (44.)   
 i - na D.P. na - ra - a - ya va tim - me - ni - ya al - dhu - ur  
*on my tablet and my foundation-stone I wrote;*
-   D.P.   D.P.  (45.)    
 i - na bit D.P. A - nuv va D.P. Rammānu ili rabi  
*in the temple of Anu and Rimmon, the gods great,*
-  (46.)     (47.)   
 beli - ya a - na tsa - at yumi as - cu - un va  
*my lords, for future days I established; and*
-   D.P.  D.P.  (48.)    
 D.P. na - ra - a - T sa D.P. Sam - si D.P. Rammānu a - bi - ya a - ni - mis  
*the tablets of Samas-Rimmon my father duly*
-  D.P.  (49.)      
 ab - su - us D.P. niki ak - ki a - na as - ri - su - nu u - tir  
*I cleaned: victims I sacrificed: to their places I restored (them)*

(50.) (51.)   
a - na ar - cat yumi a - na YU - um tsa - a - te a - na   
for future days, for a day long hereafter, for

(52.)   
ma - te - ma ruba ARC - u e - nu - ma bit D.P. A - nu v va   
whatsoever prince hereafter (reigns). When the temple of Anu and

(53.)   
D.P. Rammānu ili RABU - te beli - ya va ši - gur - ra - a - tu   
Rimmon, the gods great, my lords, and the towers

54.) (55.)   
sa - ti - na yu - sal - ba - ru - va e - na - khu an - khu - šu - nu   
these grow old, and decay, their ruins

(56.) (57.)   
lu - ud - dis D.P. na - ra - a - TI - ya va tim - me - ni - ya ni - mes   
may he renew, my tablets and my foundation-stones duly





(58.)   
li - ib - su - us D.P. niki lik - ki a - na as - ri - su - nu   
may he cleanse, victims may he slay, to their places

(59.)   
lu - u - tir va sum - su it - ti - ya lil - dhu - ur   
may he restore, and his name with mine may he write.

(60.) (61.)   
ci - ma ya - ti - ma D.P. A - nu v va D.P. Rammānu ili rabi   
Like myself, may Anu and Rimmon, the great gods,








(62.)   
i - na dhu - ub lib - bi va ca - sad ir - nin - te dha - bis   
in soundness of heart and conquest in battle bountifully






(63.)   
lidh - dhar - ru - su sa D.P. na - ra - a - TI - ya va tim - me - ni - ya   
keep him. He who my inscriptions and my foundation-stones

(64.)      
 i - khab - bu - u      i - sa - pa - nu      a - na      me      i - na - du - u  
*shall conceal,      shall hide,      to the water      shall lay,*

(66.)       
 i - na      isati      i - kal - lu - u      i - na      epi-ri  
*with      fire      shall burn,      in      dust*







      
 i - ca - ta - mu      i - na bit      cummi (?)      a - sar      la - a - ma - ri  
*shall cover,      in a house underground (?)      a place      not seen*







        
 pi - si - ris      i - na - ci - mu      sum sadh - ra      i - pa - si - dhu - va  
*for interpretation      shall set,      the name written      shall crase,      and*

(70.)       
 sum - su      i - sa - dha - ru      va      mi - lim - ma      lim - na  
*his own name      shall write;      and      an attack      evil*













          
 i - kha - sa - sa - va      a - na      pa - an      D.P. na - ra - a - TI - ya  
*shall devise,      and      against      the face      of      my      inscriptions*
















(73.)        
 yu - sap - ra - cu      D.P. A - nu      va      D.P. Assuru      ili      rabi  
*shall cause to break,      may Anu      and      Assur, the gods      great,*














       
 beli - ya      iz - zi - is      li - cal      mu - su - va  
*my lords,      strongly      injure      him,      and*













(76.)        
 ar - ra - ta      ma - ru - us - ta      li - ru - ru - su      sar-ru - su  
*(with) a curse      grievous      may they curse him;      his kingdom*













      
 lis - ci - bu      sul      cušši      šar(u) - ti - su      li - su - khu  
*may they dissipate,      the ascent of the throne of his kingdom      may they remove*
















(79.)         (80.)      
tsab - hi bilu - ti - su lu - bal - lu cacci - su  
*the armies of his lordship may they devour, his weapons*











    (81.)             
lu - sab - bi - ru a - bi - ic - ti um - ma - ni - su lis - cu - nu  
*may they break, the destruction of his army may they cause;*

(82.)         (83.)       
i - na pa - an naciri - su ca - mis lu - se - si - bu - su  
*in the presence of his enemies wholly may they cause him to dwell;*

     (84.)         
D.P. Rammānu i - na šimmi khul - te mat - šu li - ib - tsu  
*may the Air-god with pestilence destructive his land cut off;*

(85.)          (86.)     
šu - un - ka pu - pu - ta khu - sakh - khu pagri a - na  
*want of crops, famine, (and) corpses against*

     (87.)            
mat - ti - su lid - di' ana bil - ut ma - la - a - ti - su lik - bi'  
*his land may he lay; against the sovereignty of his full-power may he speak;*

(88.)            
sum - su zir - su ina mati lu - khal - li - ik  
*his name, his seed in the land may he destroy.*



## ANALYSIS.

39. *lītat*, pl. fem., construct form.  
*kurdi*, for *kurādi*, pl. of *kuradu* "warrior;" perhaps Ar. قدير.  
*ya*, poss. pron., first person suffix.  
*irnintu*, with vowel prefix, from רנן "to shout for joy."
40. *tamkhari*, gen. sing., Tiphel derivative from מחר "to be present," facing;" hence "opposition" or "fighting."  
*sucnus*, sing. construct, Shaphel passive deriv. from נשע "to subject."  
*nāciri*, masc. pl. gen., Kal participle of נכר, the Kal of which is not used in Hebrew.
41. *tša'erut*, masc. pl., construct of the Kal part., *tša'iru* "enemy," Heb. צר.  
 The plural is also found under the forms *tša'eri*, *tša'iri*, *tsahri* and *tsayāri*. *E* is incorrectly written for 'i, which stands for *vi*.  
*Anu* was originally the sky, *Rimmon* was the air-god.
42. *sitsuti*, sing. gen. fem. verbal noun. Aram. שצא, Targ. שצו "to destroy."  
*isrucūni*, third pl. masc. perf., Kal of *saracu*.
43. *narā* (preceded by D.P. of "stone" *abnu*), apparently borrowed from Accadian. *Narā* (or *narū*) is fem., with pl. *narāti*.  
*timmeni*, pl. masc., borrowed from Accadian.
44. *aldhur* for *asdhur*, 1st pers. sing. aor. Kal of שטר "to write."  
*bīt* (for *bayit*), sing. construct; Heb. בית.
45. *ili*, pl. masc. of 'ilu; Heb. אל.  
*rabi*, also *rabuti*, masc. pl., adj.; Heb. רב.  
*bili* or *beli*, pl. masc. of *belu*, Heb. בעל.
46. *tsāt*, fem. pl. construct; abstract noun from יצא (Ass. *atsu*) "to go forth" (literally "the goings forth," "that which will go forth").  
*yumi*, pl. masc. of *yumu*, Heb. יום.  
*ascun*, 1st pers. sing. aor. Kal of שכן (originally Shaphel of כון).

48. 'abi, gen. sing. masc. of *abu* (אב).  
*'animes*, adverb in -is formed from pl. of 'anu, "suitably, fitly." Cp. Ar. انى  
*absus*, 1st pers. sing. aor. Kal of בשש "to cleanse."  
*niki*, pl. of *niku* "offering," "sacrifice;" Heb. נִקָּה.
49. *akki*, 1st pers. sing. aor. Kal of נקה (*naku'u*), from which *niku* is derived.  
*'asri*, pl. of 'asru, "a place;" Aram. (& Ar.) אתר.  
*utir*, 1st pers. sing. aor. Aphel of *tāru*, "to come back," become," "be;"  
 Heb. תור "to go about."
50. 'arcāt, pl. fem. construct of an abstract 'arcu for *aricu*, "after" p. אר.  
*yum tsāte* literally "day of the future;" *yum* in construct sing., *tsāte* abstract  
 fem. pl.
51. *matema* "at any time," "at any place;" Cp. Heb. מתי "when."  
*rubu*, from רב, literally "a great one."
52. *enuma*, adverb compounded of *enu* (Ar. عني), and the pron. *ma* "that."
53. *sigurrātu*, pl. fem. of *sigurrātu*, "a closed place," hence "a temple-tower"  
 or observatory, from סגר. It is written *ziggurrātu* in the Babylonian  
 dialect.
54. *sātina*, pl. fem. of the pron. *su'atu*, *sātu*, agreeing with *sigurrātu*.  
*yusalbaru-va*, 3rd pers. masc. aor. Shaphel of *labaru* "to be old," with the  
 enclitic conjunction *va* (ו) "and."
55. *enakhu*, 3rd. pers. masc. pl. aor. Kal of ענה.  
*'ankhusunu*, for *ankhut-sunu*, *t + s* being replaced not only by *t + s*, but also  
 by *s* alone.  
*ankhut* is pl. masc. from 'ankhu a subst. derived from ענה, 'ayin becoming 'a.  
*luddis*, 3rd sing. masc. Precative Aphel of *hadasu* "to be new." Cp.  
 Heb. חדש.
57. *nimes* for 'animes, as in line 48. Verbs נ"ם drop their initial radical in many  
 forms. (See my *Assyrian Grammar*, p. 108).  
*libsus*, 3rd masc. sing. prec. Kal from *basasu* (as above).  
*likki'*, 3rd masc. sing. prec. Kal from *niku'u* (as above), the nasal being  
 assimilated to the following letter.
58. *lutir*, 3rd masc. sing. prec. Aphel of *tāru* (as above).



59. *sum*, sing. masc. construct of *sumu* "a name;" Heb. שם.  
*itti*, preposition; Heb. את.  
*lildhur*, 3rd masc. sing. prec. Kal of *sadharu* (as above).
60. *yatima*, 1st pers. pron., compounded of *ya* "I," the suffix *ti*, and the pron. *ma*.
61. *dhub*, sing. construct of the subst. *dhubu*; Heb. דוב (see line 62).  
*libbi*, gen. sing. of *libbu* "heart;" Heb. לב.
62. *casad*, sing. masc. construct of *casadu* "a possession," from *casadu* "to conquer."  
*irnintu*, gen. sing. of the collective *irnintu* (as above); "possession of the battle-cry" = "victory in battle."  
*dhābis*, adverb in *-is* from *dhabu* "good" (as in line 61). *Dhābu* is for *dhāvābu*.  
*lidhdharu*, 3rd pl. masc. prec. Kal of *nadharu* "to guard;" Heb. נָמַר.
64. *ikhabbu'u*, 3rd sing. masc. future Kal of *khābū* "to hide;" Heb. חָבָא. (For the form see my *Assyrian Grammar*, pp. 52, 53, 69).  
*isāpanu* for *isappanu*, 3rd sing. masc. fut. Kal of *šapanu* "to sweep away," with *a* for *i* in the 3rd syllable; Cp. Heb. סָפַה.
65. *me*, pl. masc. of *mu* "a drop of water." The reduplicated pl. *mami* also occurs; Heb. מִים.  
*inādu'u* for *inaddu'u*, 3rd sing. masc. fut. Kal of *nadu'u* "to place;" Cp. Ar. نَد.
66. *'isati*, pl. gen. fem. of *'isu* "fire" (Heb. אֵשׁ).  
*ikallu'u*, 3rd sing. masc. fut. Kal of *qalla* "to burn" (as in Heb. and Ar.)
67. *epiri*, pl. of *ipru* or *epru* "dust;" Heb. עֶפֶר.  
*icātumu* for *icattumu*, 3rd sing. masc. fut. Kal of *katam*, with *u* instead of *i* in the 3rd syllable.  
*bit cummi* (?). Conjectural transliteration. The first ideograph is "house" (*bitu*), the second "high" or "precious" (*ellu*), and the third "god" (*'ilu*). The second and third, however, must be taken together as a compound ideograph, and perhaps denote the Assyrian Pluto.

68. *lâ amari*; *lâ* “not” (Heb. לא), *amari*, the gen. masc. pl. after construct *asar* of the adjective *amaru* “seen;” therefore literally “things seen” (Cp. Heb. אור).
- pisiris*, adverb, in *-is* from *pisiru* “an interpretation” (Heb. and Aram. פשר).  
*inâcimu* for *inaccimu*, 3rd sing. masc. fut. Kal of נבם “to take.”
69. *ipâsidhu* for *ipassidhu*, 3rd sing. masc. fut. Kal of *pasadhu* “to strip” (Heb. פשט).
70. *isadharu* for *isadhdharu* (with *a* for *i*), 3rd sing. masc. fut. Kal of *sadharu* (as above).  
*milimma*, acc. sing. of *milimma* or *milimmu*, from לדה “to cleave to.” A variant reading gives *lumima* or *luviva*, apparently from the same root.
71. *limna*, acc. sing. masc. of the adj. *limnu* (for *limunu*), agreeing with *milimma*; perhaps akin to Heb. (and Ar.) להם “to fight.”  
*ikhasasa-va* for *ikhasâsa*, 3rd sing. masc. fut. Kal of *khasasu*, with final *u* changed to *-a* through the influence of the same vowel in both the following and the preceding syllables; Cp. Æth., *khasasa* “to investigate;” Ar. *khassa*.
72. *pān*, construct of *pānu* “face;” Heb. פנים.
73. *yusapracu*, 3rd sing. masc. fut. Shaphel of פרך “to break.”
75. *'izzis*, adverb in *-is*, from *'izzu* “strong;” Heb. עז.  
*licālmū*, 3rd pl. masc. prec. Pael of כלם “to injure” or “revile,” contracted from *licallimū*.
76. *'arrāti*, sing. fem. subst., from ארר “to curse” (see *liruru* below).  
*marusta* for *marutsta*, fem. adj., agreeing with *'arrati*, from מרץ “to be violent” or “hard.”  
*liruru*, 3rd pl. masc. prec. Kal of ארר.
77. *sarrusu* for *sarrut-su*; *sarrut* fem. abstract sing. construct. Heb. שר “king.”  
*liscibu*, 3rd pl. masc. prec. Kal of *sacabu* “to pour out;” Ar. سكب.

78. *sul*, construct sing. of *sūlu* "ascent;" Shaphel pass. derivative of עלה "to ascend." The ideograph may also be read *isid* "foundation" (Heb. יסוד).
- cussu*, construct sing. of *cussu'u* "throne" (as in Heb.)  
*lišukhu* for *lištukhu*, 3rd pl. masc. prec. Kal of נסח "to remove."
79. *tsabhi*, pl. construct of *tsabu* (Heb. צבא) "an army."  
*luballu*, 3rd pl. masc. prec. Pael of בלע "to devour."
80. *cacci*, pl. of *caccu* "a weapon;" perhaps for *carci* (Aram. נרד "armour").  
*lusabbiru*, 3rd pl. masc. prec. Pael of שבר "to break."
81. *'abicti*, fem. abstract; Cp. Heb. הפך "to destroy."  
*'ummani*, gen. sing. fem. of *'ummanu* "army;" Cp. Heb. הון "multitude."  
*liscunu*, 3rd pers. masc. pl. prec. Kal of *sacanu* (as above).
82. *camis*, adverb in *-is*, from *camu*; Cp. Ar. کام.
83. *lusesibu*, 3rd pers. pl. masc. prec. Shaphel of *asibu* "to dwell;" Heb. ישב.  
*simmi*, gen. sing. masc. of *simmu* "a plague;" Cp. Heb. שום.
84. *khulte*, adj. agreeing with *simmi*; Cp. Heb. חלה. The Semitic root seems to have been borrowed from Accadian.  
*mat*, construct sing. of *madu* or *mātu* "country," of Accadian origin (*ma-da*);  
Cp. Aram. מרתא. (See line 86).  
*libtsu*, 3rd pl. masc. prec. Kal of בצע "to cut off."
85. *sunka*, acc. sing. of *sunku*; Cp. Talm. סנוק "scantiness," "frugality."  
*bubuta*, acc. sing. of *bubutu* "crops;" perhaps Heb. ניב "fruit" may be compared. *Bubuta* is in opposition to *sunka*.  
*khusakhkha*, acc. sing. of *khusakhkhu* "need" (Aram. חשה).
86. *pagri*, acc. pl. masc. of *pagru* "a corpse" (Heb. פגר).  
*matti* for *madti* (or perhaps *māti*), gen. sing. of *mātu* (see line 84).  
*liddi*, 3rd pers. sing. masc. prec. Kal of נדה (see above).
87. *malātisu* for *malātīt-su*; *malātīt*, construct of abstract in ית, from *malāti*, pl. fem., from מלא "to fill."  
*likbi*, 3rd sing. masc. prec. Kal of קבה (in Heb., "to curse").
88. *zir*, construct sing. of *zir'u* or *zer'u* "seed" (Heb. זרע).  
*lukhallik*, 3rd sing. masc. prec. Pael of חלק ("to divide," hence) "to scatter," "destroy."

THE LEGEND OF ISTAR.—OBVERSE.

*The Cuneiform Characters to be supplied by the Student.*

1. A-na mat NU-GA-A kak-ka-ri i-di-ya  
*To the land of Hades, regions of corruption,*
2. D.P. Istaru banat D.P. Šini u-zu-un-sa [ci-nis]  
*Istar, daughter of the Moon-god, her attention [determinedly]*
3. is - cun - va banat D.P. šini u - zu - un - [sa is - cun]  
*fixed, and the daughter of the Moon-god her attention fixed*
4. a - na bit e - di - e su - bat 'il Ir - kal - la  
*(to go) to the house of corruption, the dwelling of the deity Irkalla;*
5. a - na biti sa e - ri - bu - su la a - tsu - u  
*to the house whose entrance (is) without exit,*
6. a - na khar - ra - ni sa a - lac - ta - su la ta - ai - rat (u)  
*to the road whose way (is) without return,*
7. a - na biti sa e - ri - bu - su zu - um - mu - u nu - u - ra  
*to the house (at) whose entrance they bridle in the light;*
8. a - sar epru mahdu bu - bu - uš - šu - nu a - cal - su - nu dhi - idh - dhu  
*a place (where) dust much (is) their food, their victuals (is) mud;*
9. nu - u - ru ul im - ma - ru ina e - dhu - ti as - bā  
*(where) light not they see, in darkness they dwell; and*
10. cal (?) - su - ma cima its - tsu - ri tsu - bat cap-pi  
*? like birds (is) the erecting of (their) wings;*
11. eli dalti u sac - cul - sa mukh ep - ru  
*over the door and its wainscoting abundance of dust.*
12. D.P. Istaru a - na bābi D.P. NU-GA-A ina ca - sa - di - sa  
*Istar, to (at) the gate of Hades at her arrival*
13. a - na NI-GAB ba - a - bi a - ma - tuv iz - zac - car  
*to the porter of the gate (his) duty reminds;*
14. a - na ni - gab me - e pi - ta ba - ab - ca  
*to the porter of the waters: Open thy gate!*

- 15. pi - ta - a ba - ab - ca - va 'lu ir - ru - ba a - na - cu  
*Open thy gate, and let me enter in ;*
16. sum - ma la ta - pat - ta - a ba - a - bu la ir - ru - ba a - na - cu  
*if not thou openest the gate (and) not I enter in,*
17. a - makh - kha - ats dal - tuv śic - cu - ru a - sab - bir  
*I force the gate, the bolt I break,*
18. a - makh - kha - ats śi - ip - pu va u - sa - pal - cit dalâti  
*I force the threshold, and I cross the doors,*
19. u - se - el - la mi - tu - ti acili pal - dhu - ti  
*I raise the dead, the devourers of the living ;*
20. eli pal - dhu - ti i - ma - hi - du mi - tu - ti  
*above the living exceed the dead.*
- 

## ANALYSIS.

- The Accadian MAD NU-GA-A is literally "land of the not returning," *ga'a* being the participle of *gā* "to return" (see *Syllabary*). It is rendered in Ass. by *mat-la-naciri*. "The land from whence is no return" is a good name for Hades.  
*kakkari*, acc. pl. of *kakkaru*, Heb. כָּכָר (see my *Assyrian Grammar*, p. 29).  
*édi*, written *éde* in line 4, gen. sing. of *édu* "corruption," as Dr. Schrader has well explained it from עָדָה "to pass away."
- Istar*, the Hebrew Ashtoreth (Astarte), the Moon-goddess and Semitic Venus.  
*bánat*, construct sing. fem. of *banatu* (also *bintu*, i.e. *binitu*) "daughter" (Heb. בַּת). *Sin*, the Moon-god.  
*'uzun*, construct sing. of *'uzunu* or *'uznu* "ear" (Heb. אוֹז).  
*cinis* ?, supplied by Dr. Schrader, adverb in *-is* from adj. *cinu* (כִּין).
- iscun*, 3rd sing. masc. aor. of *sacanu*. It will be noticed that here as frequently elsewhere a feminine nominative is joined to a masc. verb.
- subat*, construct sing. fem. of *subātu* from שָׁב "to sit" or "dwell."

5. *eribu*, nom. sing. masc. infinitive (or verbal noun) from ערב "to enter" or "descend."  
*'atsu*, nom. sing. masc. verbal noun from יצא "to go out." The literal translation of the line is "of which its entering (there is) no outgoing."
6. *khar-ra-ni*, sing. oblique case of *kharranu*, a word originally borrowed from Accadian, which gave a name to the city of Kharran or Haran (Gen. xi. 31, &c.)  
*'alacta* or *halacta*, sing. fem. of *halactu* from הלך "to go."  
*tairat* for *tairatu* (as often in the case of characters which denote syllables beginning and ending with a consonant), for *tayartu*, sing. fem. from תור "to return."
7. *zummu*, 3rd pl. masc. (used impersonally) Permansive (or Perfect) Pa'el of זום. Cp. Targ. זמם "bridle." In Ass. *zumani* "impassable" is used of roads.  
*nura*, acc. sing. of *nuru* "light" (so in Heb. [נר], Aram. and Ar.)
8. *'asar* "a place" (see above) often has the relative *sa* ("in which," "where") understood after it.  
*mahdu*, nom. sing. masc. adj. agreeing with *epu*. Cp. Heb. מאד.  
*bubuṣṣunu* for *bubut-sunu* (see above).  
*'acal*, construct sing. of the verbal noun *ācalu* "food," from אכל "to eat."  
*dhidhdhu*, nom. sing. in opposition to *acal*. Heb. שיש.
9. *immaru*, 3rd pers. pl. masc. present Kal of נמר, contracted from *inammaru*.  
*edhuti*, gen. sing. of *edhutu* "darkness," from עמד, "to hide," as Dr. Schrader has pointed out.  
*'asbā*, contracted from *asbū-a* for *asbū-va*, 3rd pl. masc. Permansive (or Perfect) Kal of *'asabu*, contracted from *'asibu* (also *yasibu*), with the enclitic conjunction.
10. The first word I cannot read.  
*'itsturi*, pl. masc. of *'itsturu* "a bird" (Ar. عصفور, Heb. צפור).  
*tsubat*, construct sing. fem. of *tsubātu* "a placing," from יצב. The reading and meaning of the word, however, are uncertain.  
*cappi*, pl. masc. of *cappu*, contracted from *canapu* (Heb. כנף), the double letter resulting from the assimilation of the nasal.

11. *dalti*, gen. sing. fem. of *daltu* (for *dalātu*) "door." (So in Heb.)  
*saccul*, construct sing. of *sacculu*, which Dr. Schrader has well compared with  
 Ar. شکل "likeness." A Syllabary makes *mescalū* a synonyme of *daltu*.  
*mukh*, construct sing. of *mukhkhhu*, from the adjective *makh*, which was bor-  
 rowed from Accadian.
12. *bābi*, gen. sing. of *bābu* "gate" (as in Heb., &c.)  
*casidi*, gen. sing. masc. of the verbal noun *casadu* "a reaching," from *casadu*  
 "to take;" Cp. Ar. كشد.
13. *NIGAB*, the Accadian equivalent of the Assyrian *kipu*.  
*'amātuv*, sing. fem. for *'amantuv* "fealty," "duty;" Heb. אמת "faith-  
 fulness."  
*izzaccar*, for *iztaccar*, 3rd sing. masc. present Iphtéal of וצר.
14. *mē* "waters" (as above).  
*pītā*, for *piti-a* with the augment of motion, 2nd sing. masc. imperative Kal  
 of *patā* "to open;" Heb. פתח. See also next line.
15. *irruba*, 1st pers. sing. masc. aor. Kal with augment of motion, from *eribu*.  
 The *ayin* of the first syllable is replaced by a reduplication of the  
 2nd radical.
16. *summa*, adverb, perhaps from שום "to place."  
*tapattā*, 2nd pers. sing. present Kal with augment of motion, from *patā*.
17. *amakhkhats*, 1st pers. sing. pres. Kal of מוחץ.  
*siccuru*, sing. noun (a pael derivative); Cp. Aram. סכרא "bolt."  
*asabbir*, 1st pers. sing. pres. Kal of שבר.
18. *sippu*, sing. noun; Heb. סף.  
*usapalcit*, 1st pers. sing. aor. Shaphel of the quadriliteral *palcitu*; Cp.  
 Ar. فلى (?).
19. *usella*, 1st pers. sing. pres. Shaphel of עלה "to ascend," with *ll* on account  
 of the *ayin*.  
*mitūti*, pl. masc. part. pass. Kal of מות "to die."  
*'acili*, pl. construct part. pres. Kal of *acalu*, "to eat."  
*paldhūti*, pl. masc. part. Kal of *paladhu* or *baladhu*, "to live;" Cp. Heb. פלט.
20. *imahidu*, 3rd pers. pl. masc. pres. Kal of *mahadu* (whence *mahdu*, "much,"  
 line 7).

THE SACRIFICE OF CHILDREN (K 5139).

*The transliteration to be supplied by the Student.*

1. 𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶  
? may he remove, and

2. 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
the offspring who raises the head among men,

3. 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
the offspring for his life he gave,

4. 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
the head of the offspring for the head of the man he gave,

5. 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
the brow of the offspring for the brow of the man he gave,

6. 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶 𐎶𐎶𐎶𐎶  
the breast of the offspring for the breast of the man he gave.

NOTES.

1. From 𐎶𐎶𐎶.

2. Cp. Ar. 𐎶𐎶𐎶, "to bear eggs." Notice the correct use of the case-endings in this inscription.

The Accadian SAK ILA (so *gadhu-la* is to be read), literally "head-raising," must be replaced by some corresponding Ass. adj. or part. of which *-u* is the phonetic complement. The Syllabaries render the words by *risa-nasū*.

*aveluti*, abstract fem. sing.

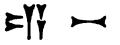










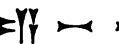






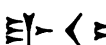
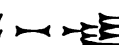























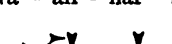











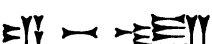










5. *cisad* (see *casadi* above).















6. With *irtu* comp. Heb. 𐎶𐎶𐎶 "skin."























## FROM THE HYMN TO SIN (K. 2861).

*The English translation to be supplied by the Student.*











1.          
 bil - luv e - bil - li ili sa ina same u irtsi - tiv  
   
 e - dis - si - su tsi - i - ru
2.          
 a - bu D.P. Na - an - nar bel - luv 'ilu dhabu e - bil - li ili
3.          
 a - bu D.P. Na - an - nar bil - luv i - lu rab - u e - bil - li ili
4.          
 a - bu D.P. Na - an - nar bil - luv D.P. Sinu e - bil - li ili
5.           
 a - bu D.P. Na - an - nar be - el U - ri - e e - bil - li ili
6.          
 a - bu D.P. Na - an - nar be - el bit samulli e - bil - li ili
7.          
 a - bu D.P. Na - an - nar be - el a - gi - e su - bu - u  
   
 e - bil - li ili
8.         
 a - bu D.P. Na - an - nar sa sar - ru - tav ra - bis suc - lu - luv  
   
 e - bil - li ili
9.          
 a - bu D.P. Na - an - nar sa ina ti - di - ic ru - bu - tav  
    
 i - nad - di - khu e - bil - li ili

10.                
 bú - ru ik - du sa kar - ni gab - ba - ru sa mes - ri - ti

           
 suc - lu - luv sic - ni uc - ni - i sac - nu

11.            
 cu - uz - bu - u la - la - a ma - lu - u

## NOTES.

1. *ebilli*, 3rd pers. masc. aor. (with *i* termination) "he rules," from  another form of  *'edissi-su* "he alone," anomalously formed from adverb *edis*. *tsiru*, "supreme." Comp. Arabic .
2. *Nannar*, "the luminary," a name of Sin, the Moon-god.
5. *Ure*, gen. of Ur, the city of Uru (now *Mugheir*).
6. *samulli* (in Accadian SIR-GAL) = "image." Heb. .
7. *age* = "of crowns"; (the Semitic root was borrowed from Accadian). *subū*, Shaphel pass. part. of  "to come" (referring to the moon's motion).
8. *sucululu*, Shaphalel pass. part. of  "to be able," "to prevail."
9. *tidic*, construct sing. of  (Tiphel) noun with prefixed *t*, from *dācu* (= Heb. ).  
*inaddikhū* = "he will drive."
10. *bu'-ru*, or *buhru* = "brilliance" (as in Ar.)  
*ikdu* = "mighty" (of Accadian origin).  
*mesriti* = "the feet" or "limbs." Dr. Schrader compares the Heb.  "coat of mail," which in Aram. signifies "the artery" or "nerve."  
*sicni* = "habitations."  
*ucnī* = "marble" (probably of Accadian origin).
11. *cuzbū* = "beauty." Norris compares Heb. .  
*lalā* = "fulness," from Accadian *lal*, "to fill" (see *Syllabary*).



*The text to be transliterated by the student.*

1. 𐎶 𐎠𐎵 𐎶 . 𐎠𐎵𐎶 𐎶 𐎶 . « . 𐎠 . « . 𐎶 𐎠𐎵 𐎶 . 𐎶 .  
𐎶𐎠𐎵𐎶 𐎶𐎠𐎵 𐎶𐎠𐎵 . 𐎶𐎠𐎵 . 𐎶 . 𐎶𐎠𐎵 . 𐎶𐎠𐎵 . 𐎶𐎠𐎵 . 𐎶𐎠𐎵 .
2. 𐎶 . 𐎶𐎠𐎵 . 𐎠 . 𐎶 . 𐎶𐎠𐎵 . 𐎠 . 𐎶𐎠𐎵 . 𐎶 . 𐎶𐎠𐎵 . 𐎶𐎠𐎵 .  
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3. 𐎶 . 𐎶𐎠𐎵 𐎶𐎠𐎵 . 𐎶𐎠𐎵 . 𐎶𐎠𐎵 . 𐎶𐎠𐎵 . 𐎶𐎠𐎵 𐎶𐎠𐎵 . 𐎶𐎠𐎵 𐎶𐎠𐎵 . 𐎠 .

NOTES.

1. *multahti*, "renown," fem. abstract from the Iphtéal part. of 𐎶𐎠𐎵 "to make a noise," with *l* before *t* for *s*.  
*iššu*, "fierce;" Cp. Heb. עָסַס (Aram. עָסַ) "to tread," "oppress."
2. *sa* = "of whom."  
*tsir*, "back" (Ar. ظَهر).  
*tuculti* = "service."  
*takhazi*, weakened from *takhatsi*, for *takhhkhati* (*tamkhatsi*) "battle," from 𐎶𐎠𐎵.
3. D.P. *ašmare*, "spears;" Cp. Heb. מַסְמֵר "a nail."  
*aznik* = "I pierced" (Cp. Heb. זָק "a dart," זָקַק "to shoot forth"). The printed text gives *azkhul*, which must be wrong.  
*zumur*, "body;" ideograph of "body" or "skin," with phonetic complement *mur*. Delitzsch compares the Talmud צְמוּרָה "wind in the stomach."



*The text to be transliterated by the Student.*

1. 𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 . 𐎶 . 𐎶 𐎶 . 𐎶 𐎶 𐎶 𐎶 .
2. 𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 . 𐎶 𐎶 𐎶 𐎶 . 𐎶 . 𐎶 𐎶 . 𐎶 . 𐎶 .  
𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 𐎶 𐎶 . 𐎶 .
3. 𐎶 . 𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 𐎶 𐎶 .  
𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 .
4. 𐎶 . 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 . 𐎶 𐎶 . 𐎶 𐎶 . 𐎶 𐎶 . 𐎶 𐎶 𐎶 𐎶 . 𐎶 .  
𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 .

#### NOTES.

2. *melulti rubuti* "the action" or "right of sovereignty;" *melulti*, fem. abstract from 𐎶𐎶 "to act" (especially "to act wonderfully"). Schrader reads *menarti* "might."
3. *cibit* = "command" (with weakened guttural from 𐎶𐎶𐎶).  
𐎶 𐎶 𐎶 𐎶 = Adar.  
𐎶 𐎶 𐎶 𐎶 = Nergal.  
*tikli* "ministers;" same root as *tucultu*.
4. D.P. *khutbale* = "ropes," Heb. 𐤇𐤁𐤏.  
*mukkhkha* = "brains." (See Syllabary, No. 131).  
*umatti*, 1st pers. aor. Pael, "I struck." Ar. 𐤎𐤍𐤕 "to strike with a club."

From the Black Obelisk of SHALMANESER (Layard's Insc. pl. 96 l. 159.)

*The text to be transliterated by the Student.*

159. 一 . 三 . 一 一 一 一 . 三 . 三 . 一 . 三 . 三 .  
多 一 一 一 一 . 一 一 一 一 .
160. 三 三 三 三 . 三 . 三 . 三 . 一 一 一 一 . 三 .  
三 . 三 三 三 三 . 三 . 三 . 三 三 三 三 .
161. 三 三 三 . 一 . 三 . 三 三 三 . 三 . 三 一 三 三 三 三 .  
一 三 三 三 . 三 三 三 . 三 . 一 三 三 三 三 .
162. 三 . 一 三 三 三 三 三 . 三 三 三 三 . 三 . 三 .  
三 三 三 . 三 三 . 一 三 三 三 三 三 .
163. 三 三 三 三 . 三 三 . 三 . 三 三 三 . 三 . 一 三 三 三 三 .  
三 三 三 三 三 三 . 一 三 三 三 . 三 三 三 .
164. 三 三 . 三 . 三 . 三 三 三 . 三 . 三 三 三 三 三 三 .  
三 三 三 三 . 三 三 . 三 . 三 三 三 . 三 . 一 三 三 三 三 .
165. 三 三 三 三 . 一 三 三 三 . 三 三 三 三 . 三 三 三 三 . 三 三 三 三 .  
三 . 三 三 . 三 三 三 三 . 三 三 . 三 .
166. 三 三 三 . 三 . 三 . 三 一 三 三 三 三 . 三 . 三 .  
三 三 三 . 三 三 . 一 三 三 三 . 三 三 . 一 . 三 三 三 .
167. 三 三 . 一 . 三 一 三 三 三 . 三 三 . 一 . 三 三 三 . 一 . 三 .  
一 . 三 三 . 三 . 三 三 . 三 三 三 三 三 . 三 三 . 一 .

168. 𐎶𐎵 𐎶𐎵𐎶𐎵 . 𐎶𐎵 𐎶𐎵 . 𐎶 . 𐎶𐎵𐎶𐎵 . 𐎶𐎵 𐎶𐎵𐎶𐎵 . 𐎶𐎵 . 𐎶𐎵 𐎶𐎵𐎶𐎵 .  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 . 𐎶𐎵 𐎶𐎵 . 𐎶𐎵𐎶𐎵 . 𐎶 . 𐎶𐎵 𐎶𐎵𐎶𐎵𐎶𐎵 .  
𐎶𐎵 𐎶𐎵𐎶𐎵 .

169. 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 . 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 . 𐎶𐎵𐎶𐎵 . 𐎶𐎵𐎶𐎵 . 𐎶 . 𐎶𐎵𐎶𐎵 .  
𐎶𐎵𐎶𐎵 𐎶𐎵𐎶𐎵 . 𐎶 . 𐎶𐎵𐎶𐎵𐎶𐎵 . 𐎶 . 𐎶𐎵𐎶𐎵 .

## NOTES.

159. "In my 30 campaigns" = "In my 30th campaign."  
The city of Calkhi represents the Calah of Scripture.  
*cī utsbacuni* "when I was stopping," 1st pers. sing. Permansive Kal of 𐎶𐎵 with conditional suffix *ni*.  
Dayan-Assur, "Assur is judge," was the name of the Tartan ("strong chief") or generalissimo.
160. 𐎶𐎵 𐎶𐎵𐎶𐎵 ( "host-many" ) = "armies."  
*panat*, pl. fem. construct of *pānu*.  
*umāhir* "I urged on" (Heb. מוּדַר).  
The Upper Zab is here referred to.
161. 'ebir "I crossed."  
*lib* = "middle" (the heart being the middle of a thing).  
Read 'alāni from *alu* (Heb. אֹהֶל "tent"); the phonetic complement *ni* shows how the plural sign is to be read.  
*icdarrib*, Iphtéal of *carabu* "to approach" (Heb. קָרַב), *t* being changed into *d* after *c*.  
*mādātu* = "tribute," literally "gift;" for *mandattu* (*mandantu*), from *nadanu* (Heb. נָתַן).
162. *attakhar* "I received;" Iphtéal of מוּדַר.
163. *attusir* "I departed;" Ittaphal of 𐎶𐎵𐎶𐎵, another form of *vassarū* "to leave" (Cp. Heb. מָסַר).

165. These are the Minni of the Old Testament.  
*namurrat*, fem. sing. construct from *namaru* "to see."
166. *iplakh* "he feared" (Aram. פלח).  
*uvassir*; see line 163.  
*suzub* "the saving," Shaphel pass. verbal noun from עזב "to leave."  
*napisti* "life;" the plural sign is not to be read in Assyrian.  
*eli* "he went up" from עלה.
167. *artedi*, Iphtéal from ירה (Heb. ירד) "to descend."  
*sāsu* "spoil" (Cp. Heb. שסה).  
*mani* = "countable number." (Heb. מנה).
168. *abbal* "I threw down" (Heb. נפל).  
*āgur* for *aggur* "I dug up" (Heb. נקר).  
*asrup* "I burned" (Heb. שרף).
169. *limetu* from לדה "to cleave to."  
*acsud* "I took," with phonetic complement *ud*.























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